نیک بننے اور بنانے کے طریقے

PATH TO PIETY

Ways to Attain Piety and Make Others Pious



Presented by
Majlis Madani Qafilah

Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

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Nayk Bannay aur Bananay kay Tareeqay

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Presented in Urdu by

Majlis Madani Qafilah and Al-Madina-tul-'Ilmiyyah
(Dawat-e-Islami)

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An English translation of 'Nayk Bannay aur Bananay kay Tareeqay'

◆

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson. You will remember whatever you study, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَام

Translation

O Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us, O the One Who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note:

Recite Salat-'Alan-Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم once before and after the Du'a.

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Al-Madina-tul-'Ilmiyyah

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, is determined to revive Sunnah and spread righteousness as well as the knowledge of Shari'ah throughout the world. In order to carry out these great and significant tasks in an excellent way, several Majalis (departments) have been formed including the Majlis '**Al-Madina-tul-'Ilmiyyah**' which consists of the 'Ulama and Muftis of Dawat-e-Islami. This Majlis has ambitiously taken on the responsibility of serving religion in the areas of knowledge, research and publication. It has the following six departments:

1. Department of books of A'la Hadrat رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه.
2. Department of teaching books.
3. Department of reforming books.
4. Department of translation.
5. Department of scrutiny of books.
6. Department of referencing and documentation.

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The topmost priority of Al-Madina-tul-'Ilmiyyah is to present the precious books of A'la Hadrat, leader of Ahl-us-Sunnah, reviver of the Sunnah, eradicator of Bid'ah, scholar of Shari'ah, 'Allamah Maulana Al-Haj, Al-Qaari, Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه in an easily understandable way according to the needs of the present age. All the Islamic brothers and sisters should whole-heartedly cooperate in the development of the Madani work of knowledge, research and publication, and study every book published by the Majlis as well as persuade others to do the same.

May all the Majalis of Dawat-e-Islami, including Al-Madina-tul-'Ilmiyyah, progress by leaps and bounds! May Allah عَزَّوَجَلَّ bestow success upon us in the worldly life as well as in the afterlife by enabling us to perform each and every good deed with sincerity! May we all be blessed with martyrdom under the Green Dome, burial in Jannat-ul-Baqi' and an abode in Jannat-ul-Firdaus.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Muhammad Ilyas Attar Qaadiri
Ramadan-ul-Mubarak, 1425 AH

Stay safe from thieves of love

The pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی have said, 'Stay safe from the enemies of wisdom and the thieves of love. These thieves are those who use foul language and backbite. Furthermore, thieves steal wealth whereas they (people who speak ill of someone and backbite) steal love.' *(Gheebat ki Tabah Kariyan, pp. 94; with reference to Al-Mustatraf, vol. 1, pp. 151)*

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Preface

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! Dawat-e-Islami, the global and non-political movement for the propagation of Quran and Sunnah, was founded approximately 35 years ago in Zul-Qa'da-til-Haraam 1401 AH (September 1981) in Bab-ul-Madinah Karachi by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas 'Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. Today, by the bestowment of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the blessings of Sahabah رَضِیَ اللّٰهُ تَعَالٰى عَنْهُم, the association with Awliya رَحِمَهُمُ اللّٰهُ تَعَالٰى, the kindness of 'Ulama and Mashaaikh of the Ahl-us-Sunnah, and by the constant efforts of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, the Madani message of Dawat-e-Islami has reached approximately 200 countries of the world (until the time of writing this preface) and this journey of success is continuing.

A Madani network of Madani Qafilahs has been created in various countries of the world through the Muballighs (preachers) trained by the means of the guidance provided by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. Countless Madani Qafilahs of the devotees of Rasool travel for 3 days, 12 days, 30 days, and 12 months from country to country, city to city, and from village to village for spreading religious knowledge and Sunnah, as well as propagating the call towards righteousness.

Madani Tarbiyyat Gah (Madani training centres) have been established at several places in which Islamic brothers from near and far come and stay in order to learn the Sunnah in the company of the devotees of Rasool, and then visit surrounding areas for propagating the Madani pearls of the call towards righteousness. Different courses have been designed for the training of new Muballighs. For example, the 41-Day Madani Qafilah Course, the 63-Day Tarbiyyati Course, the 30-Day Course for the deaf and dumb, the Imamat Course, the Mudarris Course, and so on.

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Dear Islamic brothers! Certainly, travelling in the path of Allah with Madani Qafilahs of Dawat-e-Islami in the company of the devotees of Rasool is a great honour. By the blessings of these Madani Qafilahs, one gets the opportunity to learn the Sunnahs of the Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم as well as becomes steadfast in five daily Salahs and Nawafil. In addition to this, the reward for travelling to gain religious knowledge is also attained.

Sayyiduna Abu Darda رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated that I heard the Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم say, 'Whoever travels a path in search of knowledge, Allah عَزَّوَجَلَّ makes easy for him the path to Paradise, and without doubt, the angels, who feel pleased with the act of the knowledge seeker, spread their wings for him. Furthermore, without doubt, the inhabitants of the heavens and earth, even fish in the sea, pray for forgiveness for the Islamic scholar. Moreover, superiority of scholar over worshipper is similar to that of the full moon over rest of the stars. Furthermore, without doubt, scholars are inheritors of Ambiya عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. Without doubt, Ambiya عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام do not leave dirhams and dinars (wealth) as inheritance, but these pure souls leave knowledge as their inheritance. So whoever gains this has gained a large share.'

(Sunan Ibn Majah, vol. 1, pp. 145, Hadees 223)

Furthermore, by virtue of the blessings of travelling with Madani Qafilahs, one will get the opportunity to reflect on his own previous lifestyle and his heart will begin to yearn for the betterment of Hereafter, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. As a result, he will feel remorse over the abundance of sins which he has committed and he will be blessed with the opportunity to repent. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, as a result of travelling regularly with Madani Qafilahs of the devotees of the Rasool, he will start reciting Salat-'Alan-Nabi instead of using obscene language and having useless talks.

Furthermore, he will develop the habit of praising Allah عَزَّوَجَلَّ, reciting the Holy Quran and Na'at of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The habit of getting angry will be replaced with gentleness. He will give up the habit of impatience and be blessed with the habit of being patient and showing gratitude. Pride will vanish and the enthusiasm to respect fellow Muslims will be attained. Greed for worldly wealth will be replaced with a wish for good deeds. A Madani revolution will take place in the life of anyone who travels regularly in the path of Allah, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

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Dear Islamic brothers! We can take full advantage of Madani Qafilahs of the devotees of Rasool only when we are fully aware of all the Madani pearls of guidance from the time of departing from our home till returning. Two books were previously published by the publishing department of Dawat-e-Islami, Maktaba-tul-Madinah, in order to provide information regarding these Madani Pearls: (1) Nisab-e-Madani Qafilah and (2) Rahnuma-e-Jadwal.

In the Madani Mashwarah of Markazi Majlis-e-Shura of Dawat-e-Islami which was held in Muharram-ul-Haraam 1432 AH (January 2011), it was decided that these books would be revised. Therefore, a Madani Mashwarah of some members of Shura and responsible Islamic brothers of the Madani Qafilah Majlis was held at 'Aalami Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah (Karachi) on 1st Rabi'-un-Noor 1432 AH (February 2011). During this Madani Mashwarah, besides various other Madani pearls, it was also decided that *Nisab-e-Madani Qafilah* and *Rahnuma-e-Jadwal* should be merged together so that things could become easy for the devotees of Rasool travelling with Madani Qafilahs and they could learn more and more Islamic rulings and gain religious knowledge. Furthermore, the book should contain the complete schedule, Bayanaat, Du'as, Sunnahs and manners, so that no other book apart from '*Faizan-e-Sunnat*' [Blessings of Sunnah] and '*Namaz kay Ahkam*' [Laws of Salah] could be needed during the travel. This task was assigned to the Majlis Al-Madina-tul-'Ilmiyyah – a department of Dawat-e-Islami that is serving Islam in the areas of knowledge and research.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! The Islamic brothers of Al-Madina-tul-'Ilmiyyah completed it in the light of the Madani pearls of the aforementioned Madani Mashwarah, and then requested Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه to choose a name for the book. Despite being extremely busy with a large number of Madani activities, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه managed to find time and chose the name '*Nayk Bannay aur Bananay kay Tareeqay*' (translated by Majlis-e-Tarajim under the title, '*Path to Piety*').

Undoubtedly, this book is a Madani Qafilah encyclopaedia containing schedules, guidance, Bayanaat, and other valuable information for the devotees of Rasool travelling with Madani Qafilahs. This book has been compiled in such a way that it contains all the Du'as, Sunnahs and etiquettes which can be learnt in 3-day, 12-day, and 30-day Madani

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Qafilahs. In addition, 29 Sunnah-inspiring Bayanaat (speeches) which are delivered after Fajr, ‘Asr and Maghrib Salah are also included in it.

The page numbers of *Faizan-e-Sunnat* [Blessings of Sunnah] for Dars from ‘Asr to Maghrib and the page numbers of Ameer-e-Ahl-e-Sunnat’s book ‘*Namaz kay Ahkam*’ [Laws of Salah] for the teaching and learning Halqah [session] after Zuhr Salah have also been given. The positives you find in this book are by the virtue of the grace of Allah عَزَّوَجَلَّ, the merciful sight of His Beloved Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and the blessings of the respected ‘Ulama, particularly, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. Any faults you may come across are certainly due to our mistakes.

May Allah عَزَّوَجَلَّ enable us to continue acting upon the Madani In’amaat and to continue travelling with Madani Qafilahs so that we can ‘reform ourselves and the people of the entire world’. May Allah عَزَّوَجَلَّ grant success to all departments of Dawat-e-Islami, including Majlis Al-Madina-tul-‘Ilmiyyah.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Department of Reforming Books
(Majlis Al-Madina-tul-‘Ilmiyyah)

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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23 Intentions for Reading this Book

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهٖ

The intention of a Muslim is better than his deed.

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- ❖ Without a good intention, no reward is granted for a good deed.
- ❖ The more good intentions one makes, higher the reward he will gain.

Intentions

Every time I read this book, I will start by reciting

1. Hamd,
2. Salat,
3. Ta'awwuz and
4. Tasmiyah. (One can act upon all these four intentions by reading the Arabic lines given at the top of this page).
5. I will read this book from beginning to end for the pleasure of Allah عَزَّوَجَلَّ.
6. To the best of my ability, I will try to read it in the state of Wudu and
7. facing the Qiblah.
8. I will behold Quranic Ayahs,

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9. and blessed Ahadees.

10. (Whilst reading the book) Whenever I read the blessed word 'Allah', I will say ﴿عَزَّوَجَلَّ﴾,

11. and whenever I read the blessed name of the Beloved and Blessed Rasool, I will read ﴿صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم﴾.

12. I will learn Shar'i rulings.

13. If I could not understand some ruling, I will consult with scholars.

14. Sayyiduna Sufyan Bin 'Uyaynah رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated: ﴿عِنْدَ ذِكْرِ الصَّالِحِيْنَ تَنْزِلُ الرَّحْمَةُ﴾ *Mercy descends at the time of the mentioning of the pious.* *(Hilyat-ul-Awliya, vol. 7, pp. 335, Raqm 10750)* I will reap the blessings of the mentioning of the pious to others by telling the parables of pious saints from this book.

15. (On my personal copy) I will underline essential and important things and points to highlight them.

16. I will note down important points whilst studying.

17. In order to read the book completely with the intention of gaining religious knowledge, I will read some pages daily and earn the reward (of gaining religious knowledge).

18. I will motivate others to read this book.

19. With the intention of acting upon the blessed Hadees: ﴿تَهَادَوْا تَحَابُّوْا﴾ *Give gifts to each other, it will enhance affection amongst you.* *(Muwatta Imam Maalik, vol. 2, pp. 407, Raqm 1731)* I will buy (one or as many copies of this book as I can afford) and will gift them to others.

20. After I have gifted them to others, I will ask them to set a target for reading this book completely (for example – within 25 days).

21. I will teach those who do not know.

22. I will make Isal-e-Sawab of reading this book to the entire Ummah.

23. If I find any Shar'i mistake, I will inform the publisher about the mistake in writing (to inform the publisher and the author verbally is usually ineffective).

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's **Majlis-e-Tarajim** is aimed at rendering the books and booklets of Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه and those of Majlis Al-Madina-tul-'Ilmiyyah into various languages of the world. We are pleased to present the English version of the book '*Nayk Bannay aur Bananay kay Tareeqay*' under the title '*Path to Piety*'. It's originally an Urdu book jointly presented by 'Majlis Madani Qafilah and Al-Madina-tul-'Ilmiyyah.

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute of an Islamic term. However, a glossary has been given at the end of the book, elaborating Islamic terms.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. If you find any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, and not the author of the original book. Therefore, if you find any mistake or shortcoming in this book, kindly notify us of it in writing at the following postal or email address with the intention of earning reward (Sawab).

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مَدَنِی قافِلَه

Chapter 1

Madani Qafilah

This chapter includes:

- Significance of travelling with Madani Qafilah
- Narrations and parables regarding travelling in the path of Allah
- Madani pearls for preparing a Madani Qafilah in the area
- Qualities of the Ameer of the Qafilah
- Guidance on the journey of the Madani Qafilah from start to finish
- Madani pearls about respecting Masjid
- Some important questions and answers regarding Madani Qafilah
- And many other topics…

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Chapter 1

Madani Qafilah

Excellence of Salat-'Alan-Nabi ﷺ

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has narrated in his book '*Gharaylu 'Ilaj*' [Home Remedies] that the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Whoever recites Salat upon me 1000 times in a day, will not die until he sees his abode in Paradise.'
(Attargheeb Wattarheeb, vol. 2, pp. 328, Hadees 22)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

1. Significance of travelling with Madani Qafilah

Dear Islamic brothers! Today, majority of Muslims all over the world are very heedless and negligent in acting upon the commandments of Shari'ah. Let's take the example of the acts of worships. People have been extremely negligent in offering Salah and observing Sawm ﴿صَوْم﴾. One can easily observe this negligence by seeing the small number of Salah-offering people in any Masjid of a densely-populated Muslim area, or by seeing

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the number of people who do not observe Siyam ﴿صِیَام﴾ without Shar'i reason and eat and drink at restaurants in broad daylight during the sacred month of Ramadan. When it comes to the matters of trade, marriage, divorce and employment, etc. usually people do not make the efforts of seeking Shar'i guidance despite having no knowledge. They do not bother to know whether it is permissible or impermissible for them to do what they are going to do.

Furthermore, if any well-wisher informs such a person about the impermissibility of any act, he makes up various excuses trying to prove his action to be permissible. As for beliefs, this is an even more crucial matter as majority of Muslims are unaware of their beliefs to an alarming extent. As a result, people even utter such words or phrases which Islamic scholars have declared to be Kufr (disbelief). (To learn more about phrases of Kufr, study Ameer-e-Ahl-e-Sunnat's book, '*Kufriyah Kalimat kay baaray mayn Suwal Jawab*'.)

Furthermore, the flood of sins has struck the lives of Muslims. Lying, backbiting, tale-telling, theft, murder, gambling, giving and taking interest, adultery, breach of trust, disobedience to parents, hurting Muslims without a Shar'i reason, malice and spite, arrogance, jealousy, etc. are being frequently committed in our society today.

Besides this alarming situation, the enemies of Islam are making every possible effort to ruin Muslims, using all of their sources. How rapidly the campaigns of unbelievers are working for the propagation of their false religion can be understood by having a look at the following incident: An Islamic brother met a person in a train who looked like a foreigner. The Islamic brother asked him the purpose of his visit to Pakistan. He replied, 'I have come here in order to preach my religion.' During the conversation, he said that he lived in Dadu – a city in the Sindh province of Pakistan. He had been doing this work for 15 years. His marriage also took place in Murree – a famous city in Pakistan. His parents live in Canada and come to Pakistan once a year. That is to say, he meets his parents only once a year, and is constantly working to preach his false religion.

Dear Islamic brothers! It is just one example. There might be a large number of such people who would be very active in robbing the Muslims of the wealth of their faith. Therefore, we must wake up from the sleep of heedlessness and, for the betterment of our own afterlife, attempt to achieve the Madani aim set by the founder of Dawat-e-Islami, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar

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Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه; that is, '**I must strive to reform myself and people of the entire world,** اِنْ شَآءَاللّٰه عَزَّوَجَلَّ'.

Remember! It is extremely important to act upon the Madani In'amaat in order to reform oneself and to travel in the path of Allah with Madani Qafilahs of Dawat-e-Islami in order to strive to reform the people of the entire world. It is a fact that the call towards righteousness can be conveyed to the people of the entire world by travelling with Madani Qafilahs. On many occasions, our Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم also travelled in the path of Allah. During these travels, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم faced hardships, sufferings, taunts, injuries and stoning. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would remain awake in the nights making Du'a tearfully for the guidance of people and would travel in the path of Allah promoting the message of Islam among people.

Likewise, Sayyiduna Imam Husayn رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ also travelled in the path of Allah bearing hunger and thirst. He رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ was martyred in the plains of Karbala. He رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ sacrificed his life reviving Islam and giving us the lesson that we should also travel in the Divine path, promoting Islamic preaching and calling people towards righteousness.

Having acquired religious knowledge from the Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, majority of the blessed Sahabah رَضِیَ اللّٰهُ تَعَالٰى عَنْهُم travelled in the path of Allah spreading Islamic teachings throughout the world. This is why the blessed shrines of Sahabah رَضِیَ اللّٰهُ تَعَالٰى عَنْهُم are situated not only in Madinah Tayyibah, but also in various parts of the world. After them, Tabi'een, Tab'-e-Tabi'een, Aimmah, Awliya Kiraam رَحِمَهُمُ اللّٰهُ تَعَالٰى also made great efforts, promoting the call towards righteousness eagerly and energetically. Those who have knowledge of history are well-aware of all these facts. Likewise, Sayyiduna Ghaus-e-A'zam Shaykh 'Abdul Qaadir Jeelani رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه made tremendous efforts for this great cause. Furthermore, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه along with his disciples and devotees also took on this task and struggled hard to promote the message of Islam all over the world. Following in the footsteps of these pious predecessors, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه also worked day and night for the reform of Muslims. By means of his efforts, the global Madani movement Dawat-e-Islami was founded and is famous today. The pioneer of Dawat-e-Islami has particularly given every Islamic brother two Madani tasks to reform themselves and the Muslims of the entire world: (1) Madani In'amaat (2) Madani Qafilah.

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If every Islamic brother makes all efforts to accomplish these two Madani tasks, then Dawat-e-Islami will flourish all over the world, and its message will reach every country, province, city, village, neighbourhood and street within a very short period of time, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. The importance of travelling and motivating others to travel with Madani Qafilahs can be highlighted in the light of the following parable:

Parable from Baluchistan

A Madani Qafilah of the devotees of Rasool visited a populated area of Baluchistan. During the Madani visit[1], the participants of the Madani Qafilah conveyed the call towards righteousness to an elderly man. Overwhelmed by emotions, he began to weep and said, 'Alas! You have been too late. Half of the population of this area including two young men from my own home has drifted away from religion. If only Dawat-e-Islami had existed during my youth! I swear to Allah عَزَّوَجَلَّ! If it had existed during my youth, I would never have stayed away from it but rather travelled with Madani Qafilahs, motivating every rich and poor person to protect their faith.'

Deserted Masjid

One of the Sunnah-inspiring Madani Qafilahs of the devotees of Rasool reached a village in Bab-ul-Islam Sindh but the Masjid was locked. After they opened the Masjid with the help of the locals, they were grieved to see that the walls of the Masjid were all covered in dust and cobwebs. The travellers of the Madani Qafilah sadly asked the locals, 'How long has the Masjid been closed for?' They replied that people had long ago given up offering Salah. Disappointed, the Imam also left leading Salah and thus the Masjid was locked. People are now interested in their worldly affairs. Alas! The Masjid was closed and sins were being committed everywhere in the village. Movies and songs were being played at most of the shops.

Old man began to cry

A 30-day Madani Qafilah of the devotees of Rasool reached a town. During the learning session, the Faraaid of Ghusl were explained to the participants. An elderly man who was also present tearfully expressed his feelings in these words, 'I am 70 years old but I am

[1] Area-visit for calling people towards righteousness.

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still unaware of the Faraaid of Ghusl. By the blessings of the Madani Qafilah, I have learnt today these Faraaid. Alas, I did not even know that there are certain Faraaid in Ghusl.'

Painful letter

A responsible Islamic brother of Dawat-e-Islami received a letter from a foreign country. The letter said: My parents were previously Muslims but were far away from the Islamic teachings. Exploiting the situation, non-Muslims preached their false religion to them. Regretfully, today they are non-Muslims. Unfortunately, there is still no one in our area who could teach the Muslims Shar'i rulings, nor is there anyone to call Muslims towards righteousness. Not only have my parents become non-Muslims, they are also trying to ruin the faith of other Muslims. Therefore, there is a great need for the Madani Qafilahs of Dawat-e-Islami in our country. Please send Madani Qafilahs of the devotees of Rasool from Pakistan to our country so that the call towards righteousness may be promoted.

Who is responsible for their ignorance?

Near Keti Bandar area of the Thatta region in Bab-ul-Islam Sindh, there is an island where Qadiyanis openly began to preach their religion. As a result, the locals who were utterly unaware of religious knowledge became Murtad[1]. These people are so ignorant that they do not bury the dead but rather throw them into the sea without even giving Ghusl.

Dear Islamic brothers! Just ponder! How will the faith of the people of such areas be protected? O my heavy-hearted Islamic brothers! In order to deal with these tragic circumstances, we must perform the following two Madani activities: (1) Travelling with Madani Qafilahs. (2) Motivating Islamic brothers to travel with Madani Qafilahs instantly.

Mama! What is Islam?

A Sunnah-inspiring Madani Qafilah of the devotees of Rasool travelled to Russia where a local Muslim tearfully related the following story: I met here a young man who seemed to be a Muslim by his facial features. During the meeting, he said that he was previously a Muslim but had now become a non-Muslim. And his parents were still Muslims.

[1] The person who renounces Islam and becomes a disbeliever.

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(Describing the incident of how he became a non-Muslim), he said: When I was a Muslim, the students of my college would repeatedly ask me questions about Islam but I was unable to answer their queries because I was brought up in the western culture and had no knowledge of Islam. Disappointed by this recurring issue, I once asked my mother, 'Mum! Tell me what Islam is?' My mother replied, 'I myself do not know what Islam is.' After I found my mother unable to explain to me anything about Islam, I thought to myself that why I follow the religion about which neither me nor my mother know anything? I, therefore, adopted the religion of my friends. The young man then said to me, 'Now you tell me, who is to blame? We or the Muslims who have knowledge of Islam but did not impart it to us?'

Alas! Away from Islam

A 3-day Madani Qafilah from the Madani Tarbiyyat Gah of Bab-ul-Madinah (Karachi) reached a village in the outskirts of Bab-ul-Madinah (Karachi). A member of the Markazi Majlis-e-Shura of Dawat-e-Islami also travelled with this Madani Qafilah. During the learning session held at noon on the third day, just before lunch, a young man entered the Masjid and said, 'I have to ask you a question.' Two Islamic brothers took him to a side where he said, 'I was passing by the Masjid when it came into my mind that a Madani Qafilah has come to the Masjid; so I will ask them about the difference between Muslims and Qadiyanis.' He went on to say, 'To my knowledge, Qadiyanis are also like us. They also have the Quran like us and all of their acts of worship are similar to ours. Many of my friends are interested in Qadiyanism. I was also to adopt Qadiyani religion last week by signing a document but I could not do it for some reason. Now you (people of the Madani Qafilah) guide me about the difference between a Muslim and a Qadiyani.'

He further said, 'I have also visited their place of worship and have got a number of books on Qadiyani religion. They have brainwashed me into assuming that the daily Salah are not 5 but 3 which can be offered within 3 minutes.' Having listened to him, the Islamic brothers of the Madani Qafilah guided him about the truth, making individual effort. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! He repented and was included in the 'Attari Order'. He also expressed his wish to arrange a meeting with his other friends so that they can also be protected from the false religion.

Alas! All villagers clean-shaven

A one month Madani Qafilah reached the Dadu district of Bab-ul-Islam Sindh. The Madani Qafilah stayed in a village for three days. After the Islamic brothers of the Madani Qafilah reached a Masjid, one of them called Azan because there was no Muazzin over there. Only few people came to Masjid to offer Salah at the time of Jama'at. They requested the Islamic brothers of the Madani Qafilah to lead the Salah. The Ameer of the Qafilah asked them, 'Where is the Imam? It is appropriate that he leads the Salah.' They replied, 'Salah is not offered with Jama'at in this Masjid. Everyone offers their Salah individually because no one in the entire village is able enough to lead the Salah. One of its reason is that not a single man in the entire village has a beard according to Sunnah.'

Alas! None came for Salah

A Madani Qafilah once reached a very big village. A 300-year-old historical Masjid was situated in a very large market of the village. Regretfully! Films were being shown on VCR in the shops around the Masjid. When the Azan for Salat-uz-Zuhr was called, there was no one to offer Salah in the Masjid except for the Muazzin and the participants of the Madani Qafilah. When the local people were invited to come to the Masjid during the Madani visit, no one got prepared to come to the Masjid.

Masjid to bana di shab bhar mayn Iman ki hararat walon nay
Man apna purana paapi hay berson mayn namazi ban na saka

Dear Islamic brothers! Read the following true facts and try to realize how the enemies of Islam are exploiting our heedlessness and self-indulgence. They are even desecrating [i.e. disrespecting] our Masajid:

1. According to a report, non-Muslims have closed 157 Masajid in a country so that they can use them for business and residence purposes. In the name of the government custody, 324 Masajid have been closed for Salah-offering people.

2. In one city, 92 Masajid have been converted into cattle ranches and houses.

3. Similarly, a Masjid was illegally occupied in a town of a country on 23rd May 1988, and idols etc. were placed in it.

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4. The news about the burning and demolition of a Masjid, made by Turkish Muslims in a European country, was published in a newspaper.

Dear Islamic brothers! Despite being aware of these plain facts, we are still having the long sleep of heedlessness. Our Nafs does not let us sacrifice our home comforts and travel in the path of Allah only for a few days. On the other hand, when it comes to earning the wealth of the temporary world, we immediately get ready even to go hundreds of miles away from our family for a long time.

Alas! The self-indulgence of Muslims, emptiness of Masajid, inflow of people towards cinemas, evil character of Muslims, frequent and flagrant disobedience to Allah عَزَّوَجَلَّ and people's interest in fashions, western culture, cable, TV, internet and VCRs all very strongly require us to travel with Madani Qafilahs in order to strive to reform the people of the entire world. Today, it seems very difficult for us to travel in the path of Allah for 12 months consecutively in lifetime, 30 days in a year and 3 days every month.

Just ponder! If each of us remains trapped in our personal matters or compulsions, who will travel with these Madani Qafilahs? Who will present the call towards righteousness to the people of the entire world? Who will care for the beloved Ummah of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم? Who will create the mindset of acting upon the blessed Sunnahs in the Muslims who are following the ways and manners of the enemies of Islam? Who will encourage them to achieve the Madani aim '*I must strive to reform myself and people of the entire world,* اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.'

Remember! People today are expecting a lot from the Madani Qafilahs of Dawat-e-Islami. The call 'we desperately need Madani Qafilahs' is being heard from every Masjid, village, city, division and Kabinah. These Madani Qafilahs are an excellent means of reforming Muslims, promoting Sunnahs and call towards righteousness all over the world, providing Madani training to Islamic brothers and motivating Muslims to attend Masajid. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has said, 'Madani Qafilahs are necessary for the survival of Dawat-e-Islami.' Therefore, we must travel with Madani Qafilahs and, making individual efforts, motivate the Islamic brothers of our homes, Masajid, neighbourhoods, offices, schools, colleges, factories, shops, markets, and everywhere else, to travel with Madani Qafilahs, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

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2. Encouraging narrations and parables about travel in the path of Allah

Sayings of Beloved Mustafa ﷺ

1. Whoever walks on a path in search of knowledge, Allah عَزَّوَجَلَّ makes the path to Paradise easy for him. *(Sahih Muslim, Kitab-uz-Zikr, pp. 1448, Hadees 2699)*

2. People who gather in any of the houses of Allah عَزَّوَجَلَّ in order to recite the Quran and teach and learn the Quran, (i) peace and calmness descend upon them, (ii) mercy covers them, (iii) angels surround them, and (iv) Allah عَزَّوَجَلَّ mentions them to angels. *(Ibid, pp. 1448, Hadees 2700)*

3. Whoever travels in search of knowledge is in the path of Allah until he returns. *(Sunan-ut-Tirmizi, Kitab-ul-'Ilm, vol. 4, pp. 295, Hadees 2700)*

4. Allah عَزَّوَجَلَّ bestows the understanding of religion upon the one He عَزَّوَجَلَّ intends goodness for. *(Ibid, vol. 4, pp. 294, Hadees 2656)*

5. The person who gains knowledge, it becomes compensation for his previous sins. *(Ibid, vol. 4, pp. 295, Hadees 2654)*

6. Some people will come to you from the East to get knowledge. So when they come to you, advise them about good. *(Sunan-ut-Tirmizi, Kitab-ul-'Ilm, vol. 4, pp. 296, Hadees 266)*

7. May Allah عَزَّوَجَلَّ keep the person cheerful (i.e. happy in the worldly life and fresh-faced in the afterlife) who listens to any Hadees from me and then exactly conveys what he has listened to; because many people, whom the ruling is conveyed to, are wiser than the listener. *(Ibid, vol. 4, pp. 299, Hadees 2666)*

8. ﴿اِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهٖ﴾: No doubt, the one who guides towards a good deed is like the one who performs the good deed. *(Ibid, vol. 4, pp. 305, Hadees 2679)*

9. The person who has promoted a pious deed among Muslims and after him, the deed was followed, so the reward of those who act upon the deed will also be written in the book of deeds of him (i.e., the one who promoted it) and the reward of those acting upon it will not be reduced. *(Ibid, vol. 4, pp. 308, Hadees 2684)*

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10. ﴿بَلِّغُوْا عَنِّیْ وَلَوْ اٰیَةً﴾: Pass on to people from me even if there is only one Ayah, and there is no harm in quoting narrations from Bani Israel, and whoever deliberately relates something false to me will make his abode in Hell.'

(Ibid, vol. 4, pp. 305, Hadees 2678)

11. The person who has revived such Sunnah, from amongst my Sunnahs, which had been abandoned after my demise, will receive the reward of all those acting upon that Sunnah and there will be no reduction in their reward.

(Sunan-ut-Tirmizi, Kitab-ul-'Ilm, vol. 4, pp. 309, Hadees 2686)

12. The person who walks on any path in order to seek knowledge, Allah عَزَّوَجَلَّ guides him to the path of Paradise. *(Ibid, vol. 4, pp. 312, Hadees 2691)*

13. Two attributes can never be found together in a hypocrite; good manners and understanding of religion. *(Ibid, vol. 4, pp. 313, Hadees 2693)*

14. Undoubtedly, Allah عَزَّوَجَلَّ and His angels send mercy to the one who teaches good things to others, even the ants in their holes and the fishes (in water) beg for mercy for him. *(Ibid, vol. 4, pp. 314, Hadees 2694)*

15. A true Muslim is never satiated [i.e. satisfied] by goodness (i.e. knowledge), until he reaches Paradise. *(Ibid, vol. 4, pp. 314, Hadees 2695)*

16. ﴿اَلْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا هُوَ اَحَقُّ بِهَا﴾: Words of wisdom are the lost possession of a true Muslim; wherever he finds it, he deserves to have it.

(Ibid, vol. 4, pp. 314, Hadees 2696)

17. If Allah عَزَّوَجَلَّ intends someone a great deal of goodness, He عَزَّوَجَلَّ bestows upon him the understanding of religion. *(Sahih Bukhari, Kitab-ul-'Ilm, vol. 1, pp. 43, Hadees 71)*

18. It is good to envy only two things. The first is the person upon whom Allah عَزَّوَجَلَّ has bestowed wealth which he spends in the path of righteousness, and the other is the person upon whom Allah عَزَّوَجَلَّ has bestowed knowledge and he makes his decisions accordingly and teaches it to others. *(Ibid, vol. 1, pp. 43, Hadees 73)*

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19. Spread knowledge as much as possible and sit amongst people so that those who do not have knowledge may gain knowledge, because knowledge will not be lifted unless it is kept a secret. *(Ibid, vol. 1, pp. 54)*

20. Tell only those things to people which they can understand. Do you like that [the commandments of] Allah عَزَّوَجَلَّ and His Rasool (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) be denied?' *(Ibid, vol. 1, pp. 67)*

21. One who invites (people) to guidance and goodness, will gain reward equivalent to that of those following the goodness, without any reduction in their reward. One who invites someone to deviation will have sin equivalent to that of those following the deviation without any reduction in their sins.

(Sahih Muslim, Kitab-ul-'Ilm, pp. 1438, Hadees 2674)

22. By Allah عَزَّوَجَلَّ! If Allah عَزَّوَجَلَّ bestows guidance upon even one person through you, it is better for you than red camels.

(Sunan Abi Dawood, Kitab-ul-'Ilm, vol. 3, pp. 450, Hadees 3661)

23. I would rather sit – after Fajr Salah with such people who do Zikr of Allah عَزَّوَجَلَّ until the sun rises – than free four slaves from the offspring of Sayyiduna Isma'eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام. And I would rather sit – after 'Asr Salah with those people who do Zikr of Allah عَزَّوَجَلَّ until the sun sets – than free four slaves. *(Ibid, vol. 3, pp. 452, Hadees 3667)*

24. O Abu Zar! For you to learn one Ayah of the Book of Allah عَزَّوَجَلَّ in the morning is better than offering 100 Rak'aat and for you to learn one thing about knowledge in the morning is better than offering 1000 Rak'aat Salah, whether you act upon it or not. *(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 142, Hadees 219)*

25. ﴿طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ﴾: Seeking knowledge is Fard for every Muslim.

(Ibid, vol. 1, pp. 146, Hadees 224)

26. Whoever leaves his home in search of knowledge, the angels, pleased with his act, spread their wings for him. *(Ibid, vol. 1, pp. 149, Hadees 226)*

27. Whoever goes to my Masjid to gain or impart knowledge, will definitely return with goodness. *(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 149, Hadees 227)*

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28. From the actions and good deeds of a Muslim, following things continuously reach him even after his death: (1) Knowledge he taught and spread, (2) pious children he left behind, (3) Mushaf (Holy Quran) he left in inheritance, (4) a Masjid he built, (5) a house he built for travellers, (6) a canal he constructed for people, (7) Sadaqah (charity) he gave from his wealth whilst he was healthy and alive.

(Ibid, vol. 1, pp. 158, Hadees 246)

29. Sayyiduna 'Abdullah Ibn 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has said: Once the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم came into the Masjid from his blessed room. There were two groups. One was reciting the Holy Quran and making Du'a to Allah عَزَّوَجَلَّ, and the other was busy learning and teaching knowledge. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Both are on [the path of] goodness. These people are reciting the Holy Quran and making Du'a to Allah عَزَّوَجَلَّ. It is up to Allah عَزَّوَجَلَّ whether to answer their Du'as or not, whereas these people are busy learning and teaching knowledge; and indeed I have been sent as a Mu'allim [one who teaches].' Then the Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم sat at the same place [with the learning and teaching ones]. *(Ibid, vol. 4, pp. 150, Hadees 229)*

30. There are some people who are the cause of spreading goodness and preventing evil and there are some who are the cause of spreading evil and preventing goodness. So, congratulation to those whom Allah عَزَّوَجَلَّ has made a cause of spreading goodness, and ruin is for those who have become the cause of spreading evil. *(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 155, Hadees 237)*

31. Soon people will come to you to seek knowledge. When you see them, say 'congratulation to you for being blessed with the will of the Beloved Rasool (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم)', and teach knowledge to them. *(Ibid, vol. 1, pp. 161, Hadees 247)*

32. The heart of a Muslim cannot be dishonest in three things: (1) To perform a deed purely for the sake of Allah عَزَّوَجَلَّ, (2) to be the well-wisher of every Muslim, (3) to get associated with the group of Muslims because their Du'a surrounds others (i.e. it protects others from the deception of Satan).

(Sunan Daarimi, vol. 1, pp. 108, Hadees 230)

33. Two greedy people are never satiated [i.e. satisfied]: (1) Seeker of knowledge, (2) seeker of the world. *(Ibid, vol. 1, pp. 108, Hadees 334)*

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34. One who walks on a path to seek knowledge, so by the blessing of that path, Allah عَزَّوَجَلَّ makes the path to Paradise easy for him. The angels spread their wings for the pleasure of the knowledge seeker. All that is in the sky and on the earth, even fish in water, seek forgiveness for the knowledge seeker. *(Ibid, vol. 1, pp. 110, Hadees 342)*

35. One who meets death whilst seeking knowledge for the revival of Islam, there will be the difference of one rank between him and Ambiya عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام in Paradise. *(Sunan Daarimi, vol. 1, pp. 112, Hadees 354)*

36. One who seeks knowledge and then succeeds in gaining it, gets double reward. If he is unable to gain it, he gets single reward. *(Ibid, vol. 1, pp. 109, Hadees 335)*

37. The Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم passed by two gatherings in his Masjid, and said, 'Both of these are on [the path of] goodness. However, one gathering is better than the other. These people are making Du'a to Allah عَزَّوَجَلَّ and are inclined towards Him. It is up to Allah عَزَّوَجَلَّ whether He bestows upon them or not. On the other hand, these people (of the second gathering) are gaining knowledge and learning religious rulings and are teaching those who do not have knowledge, they are superior. I have been sent as a Mu'allim.' Then he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sat amongst them.

(Ibid, vol. 1, pp. 111, Hadees 349)

38. 'Do you know who is very generous?' It was said, ﴿اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ﴾, that is, Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم know better. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Allah عَزَّوَجَلَّ is very Jawwad ﴿جَوَّاد﴾, then from the children of Aadam, I am the most generous, and after me the extremely generous is he who gains knowledge and then spreads it. He will come on the Day of Judgement with a group.'

(Shu'ab-ul-Iman lil-Bayhaqi, vol. 2, pp. 281, Hadees 1767)

39. ﴿مَنْ طَلَبَ الْعِلْمَ تَكَفَّلَ اللّٰهُ لَهٗ بِرِزْقِهٖ﴾: One who remains in the search of knowledge, Allah عَزَّوَجَلَّ guarantees his sustenance. *(Tareekh-e-Baghdad, Muhammad Bin Qaasim, vol. 3, pp. 398, Raqm 1545)*

40. Best worship is learning religious rulings and best religion is refraining from doubts. *(Al-Mu'jam-ul-Awsat, vol. 6, pp. 420, Hadees 9264)*

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41. The excellence of knowledge is greater than the excellence of worship. Your good religion is to refrain from doubts. *(Al-Mu'jam-ul-Awsat, vol. 3, pp. 92, Hadees 3960)*

42. A small amount of knowledge is better than abundance of worship.

(Attargheeb Wattarheeb, Kitab-ul-'Ilm, vol. 1, pp. 50, Hadees 5)

43. Gain knowledge, because to gain knowledge for the pleasure of Allah عَزَّوَجَلَّ is to fear Him; to seek it is worship; to talk about it is Tasbih; to discuss it is Jihad, and to teach someone who does not know is Sadaqah. *(Jami' Bayan-ul-'Ilm, pp. 77, Hadees 240)*

44. If a knowledge seeker meets death whilst he is busy gaining knowledge, he is a martyr. *(Ibid, pp. 64, Hadees 194)*

45. One who learns a chapter of knowledge so that he will teach it to others, will be given the reward of 70 Siddiqeen. *(Attargheeb Wattarheeb, Kitab-ul-'Ilm, vol. 1, pp. 54, Hadees 19)*

46. Best Sadaqah (charity) for a Muslim is to gain knowledge and then to teach knowledge to his Muslim brother. *(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 158, Hadees 243)*

47. One who teaches knowledge (to others), will also gain the reward of those who act upon it and there will be no reduction in the reward of those who act upon it.

(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 156, Hadees 240)

48. One who goes to Masjid in the morning with the mere intention of learning or teaching righteousness, gains reward like the reward of a complete Hajj.

(Al-Mu'jam-ul-Kabeer, vol. 8, pp. 94, Hadees 7483)

49. 'When you pass by the gardens of Paradise, pick some things up.' It was asked, 'What are the gardens of Paradise'. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'The gatherings of knowledge.' *(Ibid, vol. 11, pp. 78, Hadees 11158)*

50. 'O Allah عَزَّوَجَلَّ! Have mercy on our caliphs.' It was asked, 'O Rasoolallah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, who are your caliphs?' He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Those who will come after me, will describe my Ahadees and Sunnahs and will teach people.'

(Al-Mu'jam-ul-Awsat, vol. 4, pp. 239, Hadees 5846)

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51. One who goes on a path in search of knowledge, Allah عَزَّوَجَلَّ keeps him to the path of Paradise, and angels spread their wings for the pleasure of the knowledge seeker. All those who live in the sky and the earth, and fish in water, seek forgiveness for the scholar, and the superiority of a scholar over a worshipper is like the superiority of the moon of fourteenth night over all stars. Indeed, scholars are the heirs of Ambiya عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. *(Sunan-ut-Tirmizi, Kitab-ul-'Ilm, vol. 4, pp. 312, Hadees 2691)*

52. Sayyiduna Abu Umamah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Soon there will be religious conflicts. Man will be a true Muslim in the morning but an unbeliever in the evening except for the one whom Allah عَزَّوَجَلَّ has kept alive with knowledge.' *(Ibid, vol. 1, pp. 109, Hadees 338)*

Sayings of companions

1. Sayyiduna 'Ali كَرَّمَ اللّٰہُ تَعَالٰی وَجْہَہُ الْکَرِیْم has said, 'O people! Teach goodness to yourselves and your families.' *(Al-Mustadrak lil-Haakim, vol. 3, pp. 317, Hadees 3879)*

2. Sayyiduna 'Umar Farooq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said: ﴿تَفَقَّهُوْا قَبْلَ اَنْ تُسَوَّدُوْا﴾ O people! Get knowledge before you are made the chief of any nation.'

(Sahih Bukhari, Kitab-ul-'Ilm, vol. 1, pp. 43)

3. Sayyiduna 'Abdullah Ibn Mas'ood رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'Be a scholar, or a student, or the one who keeps their company. Do not be the fourth one, otherwise you will be ruined.' *(Sunan Daarimi, vol. 1, pp. 91, Hadees 248)*

4. Sayyiduna 'Abdullah Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'Teaching knowledge for a short period of time at night is better than staying awake the whole night.'

(Ibid, chap. Muzakara-tul-'Ilm, vol. 1, pp. 157, Hadees 614)

5. Sayyiduna Ka'b رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'The world and everything in it is cursed except the student and his teacher who are good.' *(Ibid, vol. 1, pp. 106, Hadees 322)*

6. Sayyiduna Hasan Bin Saalih رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'People are dependent on knowledge in religion as they are in need of eating and drinking in the world.'

(Sunan Daarimi, vol. 1, pp. 107, Hadees 326)

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7. Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'I would rather sit for some time to learn the rulings of religion than stay awake the whole night of Layla-tul-Qadr.' *(Attargheeb Wattarheeb, Kitab-ul-'Ilm, vol. 1, pp. 58, Hadees 38)*

Sayings of pious predecessors

1. Sayyiduna 'Abdur Rahman Hubuli رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'No gift is better than the one you give to your brother in the form of the words of wisdom.'

(Sunan Daarimi, vol. 1, pp. 112, Hadees 351)

2. Sayyiduna Abu Darda رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'The person who has assumed that travelling in the morning and evening for getting knowledge is not Jihad, his intellect and opinion are defective.' *(Jami' Bayan-ul-'Ilm, pp. 49, Raqm 143)*

3. Sayyiduna Jabir رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'I travelled for 30 days from Madina-tul-Munawwarah to Egypt just to hear one Hadees.' *(Usud-ul-Ghaabah fi Ma'rifat-is-Sahabah, vol. 3, pp. 178)*

4. Imam Ahmad Bin Hanbal رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has said, 'I will not give up getting knowledge until I am buried in the grave.'

Parables

1. The father of Imam Bukhari رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ was a rich businessman. Sayyiduna Imam Bukhari رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ spent the whole wealth given by his father on getting the knowledge of Hadees.

2. Imam Yahya Ibn Mu'een رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ spent all of his wealth, i.e. 80,000 dinars, on getting religious knowledge. He رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ did not even buy a pair of shoes for himself and would walk barefooted.

3. Sayyiduna 'Abdullah Bin Mubarak رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ spent all of his savings, i.e. 40,000 dinars on getting religious knowledge. The Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'One who keeps the company of anyone even for a moment will be asked on the Day of Judgement whether he established the right of Allah عَزَّوَجَلَّ in it or wasted it.' *(Ihya-ul-'Uloom, vol. 2, pp. 218)*

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3. 31 Sayings of Ameer-e-Ahl-e-Sunnat

The founder of Dawat-e-Islami, the beloved spiritual guide, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has said:

1. Madani Qafilahs are necessary for the survival of Dawat-e-Islami.
2. Madani Qafilahs are the backbone of Dawat-e-Islami.
3. Every Islamic brother should travel with a 12-month Madani Qafilah consecutively at least once in his lifetime, one month Madani Qafilah in every 12 months, and a 3-day Madani Qafilah every month. Everyone should act upon what he learns during the Madani Qafilah and try to convey it to others.
4. For the success of 30-day Madani Qafilahs, it is very important that responsible Islamic brothers travel with them.
5. I want such responsible Islamic brothers who regularly travel with Madani Qafilahs.
6. My favourite Islamic brother is the one who, despite feeling tired or lazy, travels with the 3-day Madani Qafilah every month, adorns his body with a Madani dress, face with a beard and head with Sunnah-conforming hairstyle and turban. I like those 'sons' who perform Madani activities (e.g. who travel with Madani Qafilahs and act upon the Madani In'amaat).
7. No one from Dawat-e-Islami can become my favourite without travelling with Madani Qafilahs.
8. In my eyes, a true Islamic brother of Dawat-e-Islami is the one who acts upon at least following five Madani In'amaat:

    (1) Travelling regularly with a 3-day Madani Qafilah every month (only the one who spends complete 3 days following the schedule will be considered to have travelled with a 3-day Madani Qafilah).

    (2) Attending the weekly Ijtima' from beginning to end.

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(3) Participating in the Madani visit from beginning to end.

(4) Filling in the Madani In'amaat booklet every day observing Fikr-e-Madinah and submits it to the relevant responsible Islamic brother on the 1st of every Islamic month.

(5) Spending at least 2 hours a day performing the Madani activities of Dawat-e-Islami.

9. All Islamic brothers should have a strong passion for motivating people to travel with Madani Qafilahs using every possible means.

10. I love those who travel with Madani Qafilahs.

11. Our mission is to promote Sunnahs all over the world through Madani Qafilahs.

12. No matter how busy you are with your worldly or organizational activities, do travel with a 3-day Madani Qafilah every month. A Shar'i reason is, however, a valid exception.

13. Relate the parables of Madani Qafilahs to Islamic brothers even when conversing with them for cheerfulness.

14. If you can conveniently afford, pay the expenses of one Islamic brother for the travel of a Madani Qafilah every month or every two months.

15. Instead of talking about useless things, talk about Madani Qafilahs only. Your conversations should only revolve around Madani Qafilah, Madani Qafilah, Madani Qafilah, and Madani Qafilah.

16. A large number of people visit famous shrines and big Masajid. Therefore, the Islamic brothers who can motivate the visitors to travel with Madani Qafilahs through individual efforts should be made responsible for Madani work at such places.

17. In order to motivate others to do something, you have to become an excellent example of what you are motivating others to do.

18. Every Nigran, member and responsible brother of every Majlis of Dawat-e-Islami including the Markazi Majlis-e-Shura must travel with a 3-day Madani Qafilah every

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month according to the schedule. If anyone travels to any other city or country with a Madani Qafilah or for some organizational activities, he should stay only in a Masjid as a Mu'takif. If he leaves the Masjid due to some reason, he should return again, becoming Mu'takif in the Masjid. All Madani Mashwarah should also be held in Masajid. Keep Masajid attended; اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, your grave will get illuminated by the blessed sight of the Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

19. During Madani Mashwarah of any Mushawarat, tell the attendees the excellence of the month in which Madani Mashwarah is being held, and encourage them to keep Nafl Siyam ﴿صِيَام﴾. The same strategy should also be adopted during the weekly Ijtima'. This will develop interest in pious deeds among Islamic brothers, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

20. Make a habit of listening to at least one Bayan (speech) or Madani Muzakarah every day. An easy way to promote this Madani activity is to make a library at a Halqah level by the name of 'Al-Madinah Library'. Kanz-ul-Iman, booklets, Bayanaat, and Madani Muzakarah released by Maktaba-tul-Madinah should be made available in the library so that all Islamic brothers can read and listen to them. For this purpose, a cupboard should be kept either in Fina`ay Masjid or inside the Masjid of the Halqah and specific timing should be announced during which the library will remain open for 25 or 30 minutes. A Majlis should be formed to look after it. Any Islamic brother interested (in reading booklets or listening to cassettes) should be allowed to have a booklet or cassette issued for a day or seven days and this should be recorded. Unless he returns the previously issued booklet or cassette, no more booklet or cassette should be issued to him.

21. Those holding Ijtima'-e-Zikr-o-Na'at personally should also distribute booklets and Bayanaat amongst the audience.

22. During Juloos-e-Milad-un-Nabi (processions of Eid-e-Milad-un-Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم), make arrangements for Langer-e-Rasaail, distributing as many Sunnah-inspiring booklets published by Maktaba-tul-Madinah as possible from your own pocket. If even a single person starts offering Salah regularly or becomes habitual of acting upon Sunnah or associates himself with the Madani environment of Dawat-e-Islami, you will succeed in the worldly life as well as in the afterlife, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

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23. Wherever there is the Madani Markaz Faizan-e-Madinah, an Islamic brother should serve as a well-wisher all the time. The well-wisher should meet and treat every known or unknown visitor with good manners, making individual effort.

24. Make a habit of staying out of your home in the path of Allah serving religion if there is no Shar'i prohibition. By the grace of Allah عَزَّوَجَلَّ, I have had the privilege of serving religion staying out of my home in abundance rather than confining myself to my home.

25. During their Bayanaat (speeches), Muballighs should motivate the attendees to read booklets and listen to the cassettes of Sunnah-inspiring Bayanaat. For example, if a Muballigh is delivering a Bayan from a booklet, he should tell the attendees that he has delivered the Bayan from so-and-so booklet. He should also encourage them to buy, read and distribute it.

26. Deliver 'Dars' according to the method of Madani Dars described in the first volume of *Faizan-e-Sunnat*, whilst sitting. (The method is also given on page 147 of this book).

27. Servants of Faizan-e-Madinah, the Imam, the Muazzin, telephone operators and the staff of Maktaba-tul-Madinah should listen to the cassettes of Sunnah-inspiring Bayanaat daily.

28. At a Madani Markaz, the Imam and the Muazzin are seen as the heads of Dawat-e-Islami. Therefore, only those Islamic brothers should be assigned these responsibilities who have attended the Madani Qafilah course and continue to motivate people to attend the Ijtima' from beginning to end and to travel with Madani Qafilah every month. They should be so friendly that anyone who meets them gets inspired to travel with Madani Qafilah.

29. How can we make others regularly perform Madani activities unless we don't do it ourselves?

30. A real progress report is that which inspires people to perform good deeds, gaining the blessings of the Hereafter.

31. All Islamic brothers must listen to the Bayan 'Diljo`ee kay Fazaail' [i.e. excellence of heartening others].

Note: Please see page 455 to learn about more sayings of Ameer-e-Ahl-e-Sunnat regarding Madani In'amaat.

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4. How to organize a Madani Qafilah in the locality?

1. For the responsible Islamic brothers of Madani Qafilah in particular and for every Islamic brother in general, there are various occasions for making individual efforts to prepare a Madani Qafilah:

   (1) Individual efforts on the attendees of Dars.

   (2) Individual efforts on the attendees of weekly Ijtima'.

   (3) Individual efforts on new Islamic brothers as well as the responsible Islamic brothers associated with Madani environment.

   (4) Individual efforts on family members, close relatives and friends.

   (5) Individual efforts on the people in markets.

   (6) Individual efforts on your employees or employer.

2. In order to prepare a Madani Qafilah, each of us should wisely invite every Islamic brother for Madani Qafilah and motivate others to do the same.

3. Whenever you meet anyone at any place for any reason, do invite him to travel with a Madani Qafilah at the end of your meeting with the intention of fulfilling the right of his companionship. The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Whoever keeps the company of anyone, though for a moment, will be asked on the Judgement Day whether he fulfilled the right of the company or wasted it.' *(Ihya-ul-'Uloom, vol. 7, pp. 82)*

   This will produce beneficial results because the Islamic brothers we keep on inviting to Madani Qafilah with a proper strategy will accept our invitation which will be engraved on their hearts. There is an Arabic saying: ﴿اِذَا كَرَّرَ تَقَرَّرَ﴾ i.e. *when something is repeated, it is imprinted on the heart*. The closeness to fragrance even for a moment makes us notice its presence and the closeness to flowers with soil makes the soil fragrant. Likewise, anyone staying with us even for a short while should develop the mindset, 'I should travel with a Madani Qafilah'.

4. This invitation should include introduction to Madani Qafilah, excellence of travelling in the Divine path and a powerful motivation for travelling with Madani

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Qafilah. In the end, do not forget to make him intend to travel with Madani Qafilah. Also note down his name, address and contact number.

5. The name, address and contact number of the Islamic brother making intention, must be sent to the Madani Qafilah responsible Islamic brother of his area. Furthermore, you should also continue your individual efforts on him. The Madani Qafilah responsible Islamic brother should make a list of all those Islamic brothers who have made the intention of travelling with Madani Qafilah. Out of them, he should meet certain Islamic brothers in particular and other Islamic brothers in general at their homes, shops or offices and keep on giving them a persuasive reminder of travelling with Madani Qafilah. He should meet all the intention-making Islamic brothers before the date of travelling. Make sure that you have a Madani Qafilah pad and a pen with you when going to meet Islamic brothers.

6. The date of travelling with Madani Qafilah should be set first.

7. Make Wudu whenever you intend to go to meet someone for inviting him to travel with a Madani Qafilah. It will boost your confidence.

8. No matter how severe hardships we face when making preparations for a Madani Qafilah, we must neither abandon hope nor get disappointed in the least because disappointment causes discouragement, reducing one's enthusiasm and ultimately bringing it to an end. Therefore, we must keep making individual efforts without losing hope, courage and determination.

   It is said that there was a king whose troops were defeated. In deep despair, he took refuge in a cave. Suddenly, he saw a spider that was trying to climb up the wall of the cave but it failed. Despite the failure, it did not give up climbing until it succeeded. Seeing this, the king learnt the lesson that even the most difficult target can be achieved by means of a constant struggle. Hence, plucking up the courage, he gathered his dispersed army, attacked his enemies and emerged victorious. If a few drops of water fall onto a stone, no hole will be made in it but the same drops – if continuously fall onto it for thirty days – will create at least a small hole in it. In the same way, if we invite an Islamic brother repeatedly, sooner or later he may get prepared to travel with the Madani Qafilah, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

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9. The most Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

اَلدُّعَآءُ سِلَاحُ الْمُؤْمِنِ وَ عِمَادُ الدِّيْنِ وَ نُوْرُ السَّمٰوَاتِ وَ الْاَرْضِ

Du'a is the weapon of a Mu`min, and a pillar of religion and Noor (light) of the earth and the sky. *(Al-Mustadrak, Kitab-ud-Du'a, vol. 2, pp. 162, Hadees 1855)*

Therefore, besides making real efforts for the preparations of the Madani Qafilah, keep making Du'a to Allah عَزَّوَجَلَّ from the bottom of your heart, because Du'a is the weapon of a Mu`min. Moreover, whenever you leave home for this purpose, request your parents to make Du'a.

10. It is a difficult task indeed, but do not forget that the harder the deed, the greater the reward. Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has said, 'The harder the deed in the world, the heavier it will be on the scale of deeds.'

(Hilyat-ul-Awliya, Ibraheem Bin Adham, vol. 8, pp. 16, Raqm 11215)

11. If some Islamic brother informs you of his problem while you are inviting him to travel with a Madani Qafilah, you should show regret and sympathy with him. If appropriate, tell him the solution to his problem. Then, try to motivate him to travel in the path of Allah by describing to him the parables of such Islamic brothers whose problems were resolved by the blessings of travelling with Madani Qafilahs. Furthermore, if he tells you good news, congratulate him and embrace him as well. (It is essential not to embrace an 'Amrad' for the fear of allegation.) And encourage him to travel with a Madani Qafilah in thankfulness. If you are worried, do not even let him feel that you are worried.

12. When you meet someone, offer him a gift (if there is no Shar'i prohibition). It is stated in a Hadees, 'Exchange gifts with each other, as it will enhance affection.'

(Al-Muwatta lil Imam Maalik, Kitab Husn Al-Khalq, vol. 2, pp. 407)

13. Collect the luggage of the Islamic brother prepared for travelling with Madani Qafilah two days before the date of departure.

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14. If someone faces the issue of obtaining permission for the Madani Qafilah, go to his home and obtain permission.

15. When the Madani Mashwarah of responsible Islamic brothers is held, obtain the departing date of the Madani Qafilah from them.

16. Before the departure of the Madani Qafilah, train an Islamic brother to serve as the Ameer of the Qafilah.

17. If a Madani Qafilah has been scheduled to depart, it should be widely publicized. Every Islamic brother should tell others for the purpose of motivating them, 'اَلْحَمْدُلِلّٰہ عَزَّوَجَلَّ! I am travelling with a Madani Qafilah on so-and-so day.'

18. The announcement of the Madani Qafilah should be made in all Zayli Halqah during all Dars and Bayanaat by Madani Qafilah responsible Islamic brothers. Furthermore, a complete Bayan only on Madani Qafilah should be delivered in every Masjid at least once a week.

19. The weekly Madani visit should be effectively held and be used as a booster for the Madani Qafilah.

20. All the Islamic brothers should mutually divide the targets of Madani Qafilah among each other. اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ more Madani Qafilahs than the target set will be prepared.

21. Every Islamic brother should have a strong passion for Madani Qafilah, i.e. '*I must make preparations for Madani Qafilahs*'.

5. How to make other Madani Qafilahs during an on-going Madani Qafilah

1. The success of a Madani Qafilah depends on the following three points:

   (1) The participants of the Madani Qafilah must motivate locals to travel with a Madani Qafilah.

   (2) Every traveller of the Madani Qafilah must make up his mind '*I must travel with a Madani Qafilah at least for three days a month*.'

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(3) After the Madani Qafilah has returned, Madani activities should flourish in the area of the participants of the Madani Qafilah.

2. Keep in mind that Madani Qafilah is the lifeblood of the Madani activities of Dawat-e-Islami and the lifeblood of a Madani Qafilah is to meet people, making individual efforts, whereas the lifeblood of the individual effort is to show good manners.

3. On the first day of a 3-day Madani Qafilah, make individual efforts on different Islamic brothers motivating them to join the Madani Qafilah. Then, making them intend to travel with a Madani Qafilah, note down their names. On the second day, going to the houses of Islamic brothers, meet and motivate them to travel with a Madani Qafilah. One of the Muballighs of the Madani Qafilah should be mentally prepared beforehand to travel with a newly-prepared Madani Qafilah of local Islamic brothers. As soon as the Madani Qafilah of locals gets prepared, the Muballigh accompanied by locals should travel with another Madani Qafilah. If any Muballigh is not prepared, then the newly-prepared local Islamic brothers should be sent to the Madani Tarbiyyat Gah immediately.

4. On the first day, Bayanaat should be delivered about the Sunnahs of our Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم so that people realize the significance of the Sunnah of Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. On the second day, the topic of the Bayan should be 'Good Manners.' On the third day, Bayanaat should be delivered on 'Fear of Allah عَزَّوَجَلَّ' and 'Love of Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Bayan on good manners will arouse interest in pious deeds, Bayan on fear of Allah عَزَّوَجَلَّ will soften hearts and Bayan on the love of Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم will bring tears in eyes, making it easy to motivate the listeners to travel in the path of Allah. It is also appropriate that the Bayan on the first day be delivered on the motivation of making the intention of travelling with a Madani Qafilah, importance of travelling in the path of Allah and the excellence of making intention. On the second day, motivate the Bayan-listening Islamic brothers to get their names noted for the travel. Note down their names as well. On the third day, telling them about the sacrifices of saints رَحِمَهُمُ اللّٰهُ تَعَالٰى for the survival of religion, motivate them to travel with a Madani Qafilah the same day.

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5. The participants of the Madani Qafilah should meet the responsible Islamic brother of the Masjid where the Madani Qafilah will be staying. They should get information about the activities of locals including those coming to Masjid to offer Salah. Moreover, request local Islamic brothers to offer full cooperation so that a Madani Qafilah can be arranged to travel from that area.

6. During the session of the individual effort (held from 11:21 am to 12 noon), two Islamic brothers should meet the Imams of Masajid, Islamic scholars and saints, requesting them to make Du'a for the promotion of Madani activities and Madani Qafilahs. Also request them humbly and tenderly to travel with the Madani Qafilah.

7. If a Madani Qafilah is staying in a village, the participants of the Madani Qafilah should go to the home of the village chief during the session of the individual effort, conveying to him the call to righteousness. In case of the Madani Qafilah being in a city, go to the homes or offices of VIPs, calling them towards righteousness. If such people get prepared to travel with the Madani Qafilah, then the Madani Qafilah will be automatically prepared. At first, invite them very affectionately to come to the Masjid. After they have come, inform them about the significance of Madani Qafilahs and motivate them to travel immediately.

8. Every Islamic brother of the Madani Qafilah should sincerely make efforts to fulfil the following task, '*We must persuade as many local Islamic brothers as possible to travel with Madani Qafilahs*.' In this regard, motivate people during Dars and Bayanaat and make individual efforts afterwards.

9. When new Islamic brothers come to the Masjid, describe to them, making individual effort, the importance of religious knowledge and learning Sunnah so that they can get prepared to travel with the Madani Qafilah. Besides this, motivate them by telling the blessings and excellence of travelling with Madani Qafilahs and inspiring parables of Dawat-e-Islami. If you meet such an Islamic brother who is affiliated with the Madani environment for a long time, motivate him to travel with the Madani Qafilah by making him realize the importance of travelling with Madani Qafilahs. Further, create in them the mindset that every Sunni belongs to Dawat-e-Islami, but we need to act upon at least the following five Madani In'amaat in order to become a true follower of Dawat-e-Islami:

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(1) To travel with a 3-day Madani Qafilah every month.

(2) To attend the weekly Ijtima' from beginning to end.

(3) To participate in 'the Madani visit' from beginning to end.

(4) To practice Fikr-e-Madinah, and to fill in the booklet of Madani In'amaat and submit it to the relevant responsible Islamic brother on the 1st of every Madani month.

(5) To spend at least two hours every day performing the Madani activities of Dawat-e-Islami.

10. When making individual efforts to motivate someone to travel with a Madani Qafilah, if time allows, you should relate to him the parables of sacrifices made by our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی. Also tell him about the way of overcoming the obstacles one encounters after he has made up his mind to travel in the path of Allah. Thereafter, inform him about the worldly blessings of travelling with a Madani Qafilah in addition to the benefits of the afterlife.

11. Remember! Making individual effort in order to prepare a Madani Qafilah is much more effective than delivering a Bayan among people. The character of the individual effort-making person also plays a significant role. If we are practicing Muslims, those meeting us will get impressed with Dawat-e-Islami. On the other hand, if there is contradiction [i.e. difference] between what we say and what we do, there is a strong chance that the Islamic brothers who spend time with us may have an ill opinion.

12. The Islamic brothers, who have been prepared to travel with the Madani Qafilah, should be served with refreshments such as biscuits, fruits and bakery items. This will enhance their affections for the Madani environment, and Satan will fail to prevent them from travelling with the Madani Qafilah, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

13. Do not give up your efforts after you have made an Islamic brother travel with a Madani Qafilah. Continue to make individual effort upon him even after he has returned from the Madani Qafilah so that he affiliates himself with the Madani environment permanently.

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6. Qualities of Ameer of the Qafilah

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! The Madani work of Dawat-e-Islami is flourishing and greatly strengthening day by day. By the grace of Allah عَزَّوَجَلَّ! Every Madani activity is performed in a well-organized way after it has successfully gone through the initial experimental stage. It is now as clear as day that if we want to promote the Madani works of Dawat-e-Islami throughout the world with a wish to achieve our Madani aim (i.e. *I must strive to reform myself and people of the entire world*), we will then have to strengthen our Madani Qafilahs.

In order to work towards this goal, we will have to make constant efforts to motivate every Islamic brother to travel in the path of Allah so that every Muslim becomes a follower and Muballigh (preacher) of the Holy Quran and sacred Sunnah and calls others towards righteousness. In addition, we will also have to travel with Madani Qafilahs regularly. The progress and success of these Madani Qafilahs depend upon the fact that the participants of the Madani Qafilah should be trained so nicely that they wish to travel again and again after they have travelled once and that they develop a deep interest to motivate others to travel. Our Madani Markaz has provided us with a guide in the form of a schedule, facilitating the process of giving excellent training during the Madani Qafilah.

In order to ensure the absolute observance of the schedule, the Ameer of the Qafilah must be a well-mannered, well-wisher, wise, able to understand the psychology of others and a Madani mindset-possessing experienced Islamic brother. If the Ameer of the Qafilah is incompetent, this will cause losses such as chaos, confusion, non-observance of the schedule, angry arguments, ill opinion and even the breaking up of the Madani Qafilah. As a result, the aims of the Madani Qafilah may also remain unachieved. In short, a competent Ameer of the Qafilah is a vital need for the success of Madani Qafilahs. Remember! Although it is not essential for the Ameer of the Qafilah to be a certified Islamic scholar, but he must have the following attributes:

1. Eagerness to learn Fard knowledge.
2. Wisdom and strategy.
3. Good manners.

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4. Tolerance.
5. Seriousness.
6. Passion to serve others.
7. The ability to maintain unity among Islamic brothers, making them perform the assigned tasks.

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Madani pearls about training the participants of Madani Qafilah

While training the participants of the Madani Qafilah, the Ameer of the Qafilah should focus on the following points:

1. Mindset of obeying Ameer

The Ameer of the Qafilah should motivate the participants of the Madani Qafilah to obey him in the following wordings: Dear Islamic brothers! The appointment of the Ameer of the Qafilah is aimed at performing all the tasks of the Madani Qafilah in a well-organized way. Whenever we go on a journey, we should choose any Islamic brother as the Ameer. The Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'If three persons are travelling together, they should make anyone of them as the Ameer.'

(Kanz-ul-'Ummal, vol. 6, pp. 300, Hadees 17496)

It is essential that people obey the Ameer, but the Ameer should consider himself to be the servant of his travelling companions. In other words, people should obey the Ameer but he should consider himself as their servant and well-wisher instead of feeling superior.

Dear Islamic brothers! I am appointed by the Madani Markaz to serve you. I hereby humbly request to you that whenever I request you to do anything, please accept it in the light of the aforementioned guidance. If you find something lacking, then please reform me following the manners of conveying 'the call to righteousness'.

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2. Discipline

The most important task of the Ameer of the Qafilah is to keep the participants of the Madani Qafilah individually as well as collectively busy with certain acts of worship according to the schedule; such as conveying the call to righteousness, offering Salah, making Zikr of Allah عَزَّوَجَلَّ, reciting Salat-'Alan-Nabi, learning and teaching. The more discipline they maintain during the Madani Qafilah, the easier they will find it to follow the schedule. By its blessing, they will achieve great successes in accomplishing the aims of the Madani Qafilah. In order to maintain discipline during the Madani Qafilah, unity among Islamic brothers is a key requirement. Therefore, it is essential for the Ameer of the Qafilah to attempt to maintain unity among the Islamic brothers of the Madani Qafilah, especially on the following occasions:

1. While having meal.
2. Making them recite Du'a during the journey.
3. Giving training.
4. Taking rest at night.
5. During journey.
6. Offering Nawafil, Ishraq, Chasht and Tahajjud.
7. Calling Sada-e-Madinah.
8. Calling others towards righteousness.

Indeed, mutual understanding and unity can only be created when all Islamic brothers of the Madani Qafilah show affection for one other for the pleasure of Allah عَزَّوَجَلَّ. Similarly, the Ameer of the Qafilah should also have affection for them. About those who have affection for one another for the pleasure of Allah عَزَّوَجَلَّ, the Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: One who has three qualities will gain the sweetness of faith:

1. One who loves Allah عَزَّوَجَلَّ and His Rasool (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) more than the entire universe.
2. One who loves someone solely for Allah عَزَّوَجَلَّ.
3. One who hates to become an unbeliever after accepting Islam as much as [he fears] being thrown into fire. *(Sahih Bukhari, Kitab-ul-Iman, vol. 1, pp. 17, Hadees 16)*

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Once the loving atmosphere is created among the participants of the Madani Qafilah, every Islamic brother will try hard to fulfil the responsibility of calling others towards righteousness like a sincere Muballigh of Islam. Everyone will have the same goal '*I must strive to reform myself and people of the entire world*, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ'. Moreover, this aim will bind all the participants of Madani Qafilah together with love and brotherhood, and everyone will enjoy a good time during the Madani Qafilah.

3. Madani Mashwarah

The Ameer of the Qafilah should decide all the matters of the Madani Qafilah with mutual understanding during the Madani Mashwarah with the participants of the Madani Qafilah. By its blessings, they will feel their importance and will actively participate in the Madani Qafilah matters. This will also help develop their interest and treating the Ameer of the Qafilah with respect. By the means of consultation, responsibilities are easily divided among each other and different aspects of every task are highlighted to deal with. Seeking consultation is the Sunnah of our Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, as in the Glorious Quran, Allah عَزَّوَجَلَّ has said:

وَ شَاوِرْهُمْ فِی الْاَمْرِۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِؕ

And consult with them in affairs; and when you decide firmly (upon something), then rely upon Allah. *[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-'Imran, Ayah 159)*

The Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'The one who intends to do something and asks for advice about it and makes decision for the pleasure of Allah عَزَّوَجَلَّ, he is guided to the best work.' *(Shu'ab-ul-Iman lil-Bayhaqi, vol. 6, pp. 75, Hadees 7538)*

Sayyiduna Hasan Basri رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has said, 'Whenever a nation seeks mutual consultation, Allah عَزَّوَجَلَّ guides them to their best opinion.'
(Tafseer Qurtubi, Aal-e-'Imran, Taht-al-Ayah 159, vol. 2, pp. 193)

Before Madani Mashwarah, the Ameer of the Qafilah must make all the participants realize that 'we are travelling with the Madani Qafilah with an important objective. We,

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therefore, need to be serious. Interrupting someone during conversation, many Islamic brothers' speaking together and making jokes and sarcastic remarks are all extremely inappropriate things'. Ameer of the Qafilah should listen to all suggestions carefully during the Madani Mashwarah so that no Islamic brother gets discouraged. If someone's suggestion is not given due consideration, he may avoid giving his suggestion next time. Hence, Ameer of the Qafilah will not be able to get benefit from his intellectual ability. If someone's suggestion is not practicable, even then admire its good aspects. If possible, besides encouragement, explain to him the reasons due to which certain aspects of his suggestion are not practicable. The participants of the Madani Qafilah should also be made to have the mindset that it is impossible to act on the suggestion of every single person when many people give suggestions on one matter. Therefore, if the suggestion of any Islamic brother is not implemented, he should not mind it.

4. Good behaviour with Madani Qafilah's participants

A good Ameer of the Qafilah is the one whose aim is to please Allah عَزَّوَجَلَّ, shows sincerity in achieving his objective, treats the trainee Islamic brothers with deep affection and keeps struggling for their training. He wins the hearts and minds of the trainee Islamic brothers in a way that whatsoever task he assigns them to carry out remaining within the bounds of Shari'ah, they do it without reluctance. Some Ameer of the Qafilah complain that the participants of Madani Qafilah do not obey them. The reason of this issue is quite clear, i.e. the Ameer of the Qafilah does not know how to make them obey him. Talking to everyone in a commanding tone every time, considering oneself superior to Islamic brothers and scolding them severely for little mistakes in an insulting tone, etc. are such things which make the participants of the Madani Qafilah hate the Ameer of the Qafilah.

Remember! Love for a person makes people obey him. Therefore, it is essential that a strong relation based on love and brotherhood should be established between the participants and the Ameer of the Qafilah. The Ameer of the Qafilah should himself very actively follow the schedule of the Madani Qafilah because the practices of the Ameer of the Qafilah cause effects on the entire Madani Qafilah. If the Ameer of the Qafilah is a regular traveller of Madani Qafilahs, a follower of Madani In'amaat and a pious Islamic brother, then all participants of the Madani Qafilah will act upon Madani In'amaat. On

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the other hand, if he is a non-practicing person or lazy in following the schedule of the Madani Qafilah, then the participants of the Madani Qafilah may also become lazy.

The travellers of Madani Qafilah are very sensitive. They could be offended by minor issues. Therefore, the Ameer of the Qafilah should deal with everyone according to their psychology, should avoid sadness and dullness in order to protect them from boredom. Moreover, he should stay cheerful remaining within the bounds of Shari'ah. Our most Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would also remain cheerful according to his glory and rank. Sayyiduna 'Abdullah Bin Haaris رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ has said, 'I have not seen anyone more smiling than the Greatest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.'

(Sunan-ut-Tirmizi, Shumaail, vol. 5, pp. 542, Hadees 226)

If you follow the above guidelines for the purpose of training the participants of the Madani Qafilah, it will be a memorable Madani Qafilah, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

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7. Madani pearls of managing Madani Qafilah

(How should Madani Qafilah be managed from beginning to end?)

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

Madani pearls to be followed before travelling

1. Before departure, the participants of the Madani Qafilah should be informed about provisions [i.e. things needed for the journey], time of departure and destination [i.e. the place where Madani Qafilah will go].

2. Before the time of departure, the participants of the Madani Qafilah should reach the present place. For example, the Madani Markaz Faizan-e-Madinah so that they get the training and depart conveniently after they have fulfilled other needs.

3. Islamic brothers should note down in their diaries necessary guidelines provided to them before departure.

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4. Travel with the Madani Qafilah according to the schedule. A Madani Qafilah should consist of at least 7 Islamic brothers or 12 at the most.

5. Ameer of the Qafilah should have a Sunnah box, a mat, a stone to tie on the stomach, clay pots, rubber band to develop the habit of eating with three fingers as per Sunnah, announcement cards of Azan and Iqamah.

6. Ameer of the Qafilah should also have a Madani Qafilah pad, the card of intentions for Madani Qafilah, stuff of Madani In'amaat and specially he must have an 'Attari pad.

7. During the Madani Qafilah, distribute the booklets, cassettes of Bayanaat and Madani Muzakarah by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

8. After the 'training', Ameer of the Qafilah should first introduce himself to all participants of the Madani Qafilah. Then he should ask them to introduce themselves. In this way, he will come to know about the names of all the Islamic brothers and they will also get to know each others' names.

9. Ameer of the Qafilah should write the names and addresses etc. of all the participants of the Madani Qafilah including his own name and address in the form and then submit it to the Madani Tarbiyyat Gah or to the area responsible Islamic brother for Madani Qafilah. He should also register the same in the progress report form.

10. The Ameer of the Qafilah should teach Islamic brothers Sunnahs and manners about the following topics: (1) The Sunnah and the manners of travelling. (2) Manners of going to market. (3) Respect for Masjid. (4) Furthermore, the new Islamic brothers should be taught how to motivate others to take part in the activities of the Madani Qafilah etc.

11. Before departure, the Ameer of the Qafilah should collect an appropriate amount of money from each participant for the expenses of the Madani Qafilah and make a record of it so that an easy calculation of the expenses can be made at the end of the Madani Qafilah.

12. All the participants should deposit an equal amount of money for the Madani Qafilah. If it is not possible, some Islamic brother should deposit the remaining

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money on behalf of those who have deposited less money. If not possible either, the Ameer of the Qafilah should explicitly take permission from each participant rather than informing them in unclear words. But do not embarrass the one who has given less money by pointing him out in front of all the participants. For example, the Ameer of the Qafilah should say to each participant: *I have received 92 rupees from each participant except for one who has given 63 rupees. Do all of you allow him to eat and drink etc. equally?* (Permission will be considered valid only from those who have given it. If someone has not given permission, it is necessary to keep a separate record of his money.)

13. He should have a look at necessary things such as stove, dinning mat and pots, etc. If anything is missing, it should be included.

14. Take *Faizan-e-Sunnat*, booklets and other necessary Islamic books. Take spices also, if required.

15. Before the departure, all Islamic brothers should offer two Rak'aat Salah for travel but ensure that it is not a Makruh time.

16. Then, they should depart after making Du'a which should be led by Ameer of the Qafilah.

17. Every two Islamic brothers should be made companions of each other by the Ameer of the Qafilah.

18. Two friends or acquaintances [i.e. those who know each other] should not be made companions. Instead, a new and a senior Islamic brother should be made companions.

19. Get prior information about the time and means of transport by which you have to travel; such as train or bus. Travel by the transport which is convenient for you.

Madani pearls to be followed during journey

20. Now each Islamic brother should himself carry his luggage and walk with his companion. It is better to walk in pairs in a queue instead of walking separately. Keep reciting Salat-'Alan-Nabi using a Tasbih (rosary) or motivate each other to promote Sunnahs and to reform oneself as well as the people of the entire world.

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21. Similarly, get permission from Ameer of the Qafilah before boarding the vehicle.

22. Always get on the vehicle patiently. Avoid pushing and shoving.

23. Ameer of the Qafilah should get on the vehicle after all have boarded. When all have seated themselves, then he should sit on a seat, otherwise he should keep standing or sit on the floor.

24. Ameer of the Qafilah should lead the Du'a of travelling or allow someone to do so.

25. Do not make a noise in the bus like the fools. Nor hit any part of the bus.

26. Stay together wherever you need. Do not stay at different places.

27. Travelling companions should remain together throughout the journey. Avoid useless talking altogether. Make each other memorize Sunnahs and Du'as.

28. If you feel tired and sleepy during the journey, then take a rest instead of talking.

29. If the travellers of the Madani Qafilah are sitting separately during the journey, they should politely start conversation with the person sitting next to them. Introducing Dawat-e-Islami to him, they should invite him to travel with the Madani Qafilah.

30. Remain silent if anyone asks a question or makes an objection. If appropriate, make him meet the Ameer of the Qafilah.

31. Every Islamic brother should take care of his luggage himself and carry it himself.

32. Avoid getting on or off the running bus or vehicle.

33. Whenever you get on the bus, say Salam and sit on any vacant seat [not possessed by anyone]. Meet other travellers and ask politely about their health etc.

34. Do not argue about any topic. If anyone does, say to him 'I am only a learner. Please contact scholars of the Ahl-us-Sunnah'.

35. The Ameer of the Qafilah should greatly serve the participants of the Madani Qafilah, considering it to be a privilege, not a burden. A blessed Hadees states: ﴿سَيِّدُ الْقَوْمِ خَادِمُهُمْ﴾ *The chief of the nation is [their] servant.* *(Shu'ab-ul-Iman, lil-Bayhaqi,*

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vol. 6, pp. 334, Hadees 8407) He should carry their luggage one by one. Give all of them good and equal treatment. He should not spend much of his time with any particular person only.

36. No matter how many mistakes the participants of the Madani Qafilah make, he should never express anger. Otherwise, it will result only in loss. He should only show softness, tenderness and gentleness.

37. When the bus reaches the destination area or the city of the Madani Qafilah, then all Islamic brothers should get off it with the permission of the Ameer of the Qafilah showing strict discipline. Keep your eyes lowered while passing through the marketplace. *(Ihya-ul-'Uloom, vol. 2, pp. 442)*

    There is a great risk of unlawful gazing because of seeing here and there. It is narrated: If a man sees the beauty and charm of a non-Mahram woman with lust, melted lead will be poured into his eyes on the Day of Judgement.

    (Al-Hidayah, Kitab-ul-Karahiyah, vol. 2, pp. 368)

38. Talk to one another about the Madani aim, i.e. '*I must strive to reform myself (by acting upon the Madani In'amaat) and people of the entire world*, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ *(by travelling with Madani Qafilah)* or continue to recite Salat-'Alan-Nabi and to make Zikr. Walk in pairs with companions. Whenever you recite any Du'a on the way, recite it in a low voice.

Madani pearls of training place

39. When the Madani Qafilah reaches its destination [i.e. Masjid], enter it placing the right foot first. Recite the Du'a and make the intention of I'tikaf. Properly place the luggage at any corner of the Masjid and cover it with any shawl etc.

40. Ameer of the Qafilah should meet the administration and the Imam of the Masjid as well as the Halqah Nigran and Madani Qafilah responsible Islamic brother of the Zayli Mushawarat of that area and inform them about the arrival of Madani Qafilah etc. (After consulting with them and providing information to them, assign responsibilities and start following the Madani Qafilah schedule.)

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41. Do not interfere in any matter of the Masjid unless Shari'ah makes it Wajib for you to do. Do not even ask permission for Azan and Iqamah. If they give you permission themselves without your request, there is no harm in it.

42. Avoid those things which may make people have a negative opinion about you. For example, avoid lying in the Masjid after Azan has been called. Refrain from laughing, joking, shouting and making a noise.

43. Remain a 'well-wisher' of the Masjid. Further, being a well-wisher of those who come to Masjid to offer Salah, request them politely to attend Dars and Bayan.

44. At a pre-set time every day, the Ameer of the Qafilah should tell the participants about the schedule of that day and assign different responsibilities to them with mutual understanding; such as making announcement, delivering Dars and Bayan, staying awake, if necessary, during the rest time in order to protect the luggage etc., waking Islamic brothers for Tahajjud and Fajr, individually requesting those going out of the Masjid during Dars and Bayan to attend them, making people sit near the Muballigh, writing the names and addresses of those attendees after the Bayan who make the intention of travelling with Madani Qafilahs, bringing things from the marketplace, cooking food, serving it and washing the pots etc.

45. Lunch and dinner should be prepared together. Come back soon if you go to market for buying food items, because a market has been called the house of Satan.

46. After Salat-ul-Fajr, deliver a 7-minutes Bayan. Then hold a Madani Halqah, reciting 3 Ayahs from *Kanz-ul-Iman*, reading 4 pages from *Faizan-e-Sunnat*, reciting *Shajarah 'Attariyyah* and then learning last 10 Surahs or holding Madrasa-tul-Madinah till Salat-ud-Duha and Salat-ul-Ishraq.

47. During a Madani Qafilah, a cassette Ijtima' should be held after Salat-ul-'Isha instead of reading out any booklet from *Rasaail-e-'Attariyyah*. During the cassette Ijtima', play the cassette of a Bayan (speech) one day and the cassette of a Madani Muzakarah the other day. In case of any difficulty, read out any booklet from *Rasaail-e-'Attariyyah* for 26 minutes.

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48. Invite local Islamic brothers to eat meal. Serve refreshment foods and fruits to those who come to the Masjid through individual efforts. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, the spirit of brotherhood will be established. (On the very first day, Ameer of the Qafilah should obtain permission from each participant for spending money on serving refreshments. If even a single person does not permit, then it will be necessary to maintain a separate record of his expenses.)

49. On the very first day, the Ameer of the Qafilah should make up his own mind and motivate other participants as well as the local Islamic brothers to prepare a new Madani Qafilah from that area during the same on-going Madani Qafilah.

50. Do everything following Sunnah. If anyone offers meal, eat it in the Masjid. Do not go to the home of anyone as long as possible.

51. Offer all Salahs in the first row with the first Takbeer of the Jama'at.

52. At the end of the rest time, wake up the sleeping or resting Islamic brothers by gently pressing their feet.

53. The importance of the learning-and-teaching sessions should be highlighted. All Islamic brothers should attend all sessions.

54. Motivate the local Islamic brothers to travel with a Madani Qafilah on the spot.

55. Anyone travelling with a Madani Qafilah once should be trained so effectively that he participates in the local Madani activities and travels with a 3-day Madani Qafilah every month.

56. Always deliver Bayanaat on positive topics that can reform the character of listeners.

57. Do not interfere in the routine practices and the organizational matters of the locality.

58. On the last day, visit any shrine humbly to get blessings, if possible.

59. A congregational Du'a should be held on the last night.

60. Fill in the Madani Qafilah form during the Madani Qafilah.

61. Apologize to the Masjid administration as well as to the locals on the last day.

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62. Give at least 92 rupees to the Masjid administration with mutual understanding for the Masjid expenses and electricity bill etc.

63. On the last day, all should clean the Masjid together.

64. On the last day of a 3-day Madani Qafilah, a Bayan after Maghrib and a Dars after 'Isha should be delivered.

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Madani pearls of departure

65. Near the departure time, all should recite the poetic couplets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه '*Ah Madani Qafilah ab Ja Raha hay Laut ker*' given on page 454 of this book.

66. Follow manners during the journey while returning from the Madani Qafilah.

67. Upon returning, all participants along with the Ameer of the Qafilah should come to the Madani Markaz (where Madani Qafilah had departed from) and submit the progress report.

68. The Ameer of the Qafilah should write a daily record of expenses. If he relies on his memory rather than keeping the record of expenses in writing, this might bring about many mistakes. It is Wajib to keep a record of every penny and to return the share of every participant to him from the leftover money.

69. The Ameer as well as the participants of the Madani Qafilah should apologize to each other.

70. Teach what you have learnt during the Madani Qafilah to the Islamic brothers of your locality.

71. Try hard to promote Madani activities in your locality.

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Madani pearls in honour of Masjid

(Extracted from the book *Faizan-e-Sunnat* authored by Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.)

Dear Islamic Brothers! As the participants of the Madani Qafilah, spend most of the time in Masjid, it is appropriate to learn a few etiquettes about Masjid's honour. The participants of the Madani Qafilah should make the intention of I'tikaf as soon as they enter Masjid. During I'tikaf, it is permissible to engage in necessary worldly conversation in low tone taking care about the honour of the Masjid. One should not shout while talking. The Masjid shouldn't echo with sounds of '*oi*', '*what*' and bursts of laughter, this is impermissible and a sin. Remember, even a Mu'takif is not allowed to speak about worldly matters unnecessarily. Sayyiduna Hasan Basri رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Rasool of Rahmah, the Intercessor of Ummah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said:

يَأْتِيْ عَلَى النَّاسِ زَمَانٌ يَكُوْنُ حَدِيْثُهُمْ
فِيْ مَسَاجِدِ هِمْ فِيْ اَمْرِ دُنْيَاهُمْ فَلَا تُجَالِسُوْهُمْ فَلَيْسَ لِلّٰهِ فِيْهِمْ حَاجَةٌ

Translation: Upon people, a time will come when they will talk about worldly matters in Masajid. Do not sit with them, for they have nothing to do with Allah عَزَّوَجَلَّ.

(Shu'ab-ul-Iman, vol. 3, pp. 87, Hadees 2962)

◆◆◆

Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said:

مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَقُوْلُوْا لَا رَدَّهَا اللّٰهُ عَلَيْكَ فَاِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهٰذَا

Translation: Whoever finds someone searching loudly for his lost thing in the Masjid should say 'May Allah عَزَّوَجَلَّ *not let you find what you have lost because Masajid have not been made for this purpose'.* *(Sahih Muslim, pp. 284, Hadees 568)*

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Dear Islamic brothers! The people who look for their lost shoes or other things in Masajid should learn a lesson from the foregoing blessed Hadees. We must prevent every such activity that causes a noise and desecrates [i.e. disrespects] the Masajid's honour. Masajid are not made for worldly conversations, joking, laughing and other useless activities. Instead, they are made for Divine worship.

Sayyiduna 'Allamah 'Ali Qaari رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has narrated with the reference of Muhaqqiq-'alal-Itlaaq Shaykh Ibn Humaam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه:

اَلْكَلَامُ الْمُبَاحُ فِي الْمَسْجِدِ مَكْرُوْهٌ يَاكُلُ الْحَسَنَاتِ

Translation: Mubah (permissible) talk in the Masjid is Makruh (Tahreemi) and ruins good deeds. *(Mirqat-ul-Mafatih, vol. 2, pp. 449)*

Sayyiduna Anas Bin Maalik رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated that the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has said:

اَلضِّحْكُ فِي الْمَسْجِدِ ظُلْمَةٌ فِي الْقَبْرِ

Translation: Laughing in the Masjid causes darkness in the grave.

(Al-Jami'-us-Sagheer, pp. 322, Hadees 5231)

Dear Islamic brothers! Read the foregoing narrations repeatedly and tremble with fear of Allah عَزَّوَجَلَّ! A Mu'takif enters the Masjid to get reward, but (Allah عَزَّوَجَلَّ forbid) a lot of sins may be written in his book of deeds due to useless talking and laughing. Even speaking about permissible worldly matters in the Masjid ruins good deeds. Therefore, remain calm and quiet in the Masjid. Be serious even when delivering or listening to Bayan. Do not say any such thing that can make people laugh. Neither laugh yourself nor let others laugh because laughing in the Masjid causes darkness in the grave. However, there is no harm in smiling, if necessary. In order to develop the mindset of honouring the Masjid, please travel with the Madani Qafilahs of Dawat-e-Islami on a regular basis.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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Madani pearls regarding Masjid

1. It has been narrated: A Masjid headed towards the court of Allah عَزَّوَجَلَّ to complain about the people engaging in worldly conversations inside it. Some angels met it on the way and said, 'We have been sent to ruin them (i.e. the people who engage in worldly conversations inside the Masjid).' *(Al-Hadiqa-tun-Nadiyyah, chap. 40, vol. 2, pp. 318)*

2. It is narrated that the people who backbite and engage in worldly talk in the Masjid, angels complain about them to Allah عَزَّوَجَلَّ due to the foul smell of their mouth. (Backbiting is strictly Haraam and worse than even fornication.)

   If these are the harmful consequences of engaging in permissible worldly conversations unnecessarily in the Masjid, then how harmful the impermissible and Haraam acts in the Masjid would be!

   (Fatawa Razawiyyah, vol. 16, pp. 312, Al-Hadiqa-tun-Nadiyyah, chap. 40, vol. 2, pp. 318)

3. A tailor is not allowed to sew clothes in the Masjid; however, he can do so if the purpose of his stay is to prevent children (from entering the Masjid) and take care of the Masjid. Similarly a writer cannot do paid work in the Masjid.

   (Fatawa Hindiyyah, vol. 1, pp. 110)

4. Do not throw any kind of rubbish inside the Masjid. Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه has narrated in the book '*Jazb-ul-Quloob*': If even a very small particle (e.g. splinter etc.) is thrown in the Masjid, it (the Masjid) feels pain as a human feels pain when there is a small particle of something in his eyes. *(Jazb-ul-Quloob, pp. 257)*

5. Spitting, blowing nose, taking out dirt from nose or ear and staining the Masjid wall, floor, mat or carpet and breaking pieces off the Masjid's carpet or mat, are all prohibited. There is no harm in blowing nose with a handkerchief, if necessary. Do not throw the Masjid rubbish at such a place where it may be disrespected. If you want to take your shoes with you in the Masjid, take them off and dust them off outside before you enter. If there is dust on the soles of your feet, then wipe them off with something like a handkerchief before entering the Masjid. After performing Wudu, dry your feet properly in the Wudu area. Walking inside the Masjid with wet feet dirties the Masjid floor and mats, leaving stains on the mats.

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Now, some of the Masjid's manners described by A'la Hadrat, leader of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه in his *Malfuzaat* are being presented:

6. Running or stamping feet in the Masjid is not allowed. After making Wudu, do not let a single drop of water drip from your washed body parts onto the Masjid floor. (Remember! Letting drops of water drip onto the Masjid floor from washed body parts is prohibited.)

7. Whenever you go from one part of the Masjid to the other (for instance, from the courtyard of the Masjid to the inner portion or vice versa), place your right foot first. If the prayer-mats are laid on the floor of the Masjid, step onto them with your right foot first and also step off them onto the floor of the Masjid with your right foot (i.e. whilst walking, step onto every mat with your right foot first). Likewise, when the Khateeb (religious orator) steps onto the Mimber (the pulpit-like structure), he should place his right foot on it first and he should also step off the Mimber with his right foot first.

8. If you sneeze or cough in the Masjid, try to keep the voice as low as possible. The Beloved and Blessed Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم disliked the loud voice of sneeze in the Masjid. One should also avoid belching. If it is not possible to stop belching, one should keep the voice of belch as low as possible, whether or not he is in the Masjid. Care should also be taken in this regard whilst one is present in an Ijtima' or before a religious personality.

   It is stated in a Hadees: A man belched in the presence of the Noblest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. He صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said, 'Keep your belch away from us as the one who eats much in the world will be the hungriest in the Hereafter.' *(Sharh-us-Sunnah, vol. 7, pp. 294, Hadees 2944)*

   One should not make sound while yawning whether he is in the Masjid or anywhere else because yawning is the laughter of the devil. Try your best to keep your mouth closed (because) when a person yawns, the devil spits into his mouth. If yawn does not stop, press your lower lip with your upper teeth. If it doesn't stop either, avoid opening your mouth too much and put the back of your left hand on the mouth. As yawning is from the devil and Ambiya Kiraam عَلَیْهِمُ الصَّلٰوةُ وَالسَّلَام are safe from it,

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so if you begin to yawn, recall that Ambiya Kiraam عَلَيۡهِمُ الصَّلٰوةُ وَالسَّلَام never yawned, اِنۡشَآءَاللّٰه عَزَّوَجَلَّ this thought will instantly stop the yawn. *(Rad-dul-Muhtar, vol. 2, pp. 413)*

9. Mocking is already forbidden, and strictly impermissible in Masjid.

10. Laughing in Masjid is impermissible because it causes darkness in grave; however, there is no harm in smiling when appropriate.

11. Do not throw anything on the Masjid floor, but place it on the floor gently. In summer, people often use hand-operated fans and then throw them onto the floor of the Masjid, causing sound. (Do not throw cap, shawl etc. and also avoid creating sound whilst dusting the Masjid floor with shawl or handkerchief). Some people place sticks, umbrellas etc. onto the Masjid floor carelessly producing sounds. This is not allowed. Respecting the Masjid is Fard for every Muslim.

12. Breaking wind in the Masjid is prohibited. Those who are not in I'tikaf should go out, if necessary. Therefore, a Mu'takif should eat less food during I'tikaf and keep his stomach rather empty so that he may not need to break wind except when in the toilet. He will not be allowed to leave the Masjid for this (but he can go to the toilet located within the vicinity of the Masjid).

13. Stretching legs towards Qiblah is prohibited everywhere and one should avoid doing so towards any direction in a Masjid as it is quite inappropriate at such an honourable place. Once Sayyiduna Sari Saqati رَحۡمَۃُ اللّٰہِ تَعَالٰی عَلَیۡہ was sitting in a Masjid alone. He رَحۡمَۃُ اللّٰہِ تَعَالٰی عَلَیۡہ straightened out his legs. Suddenly he heard a voice from Ghayb coming from a corner of the Masjid, 'Should you sit in this manner in the court of kings?' He رَحۡمَۃُ اللّٰہِ تَعَالٰی عَلَیۡہ immediately folded his legs and did not stretch them out again till his death.

    (Take care even when rocking babies/children and putting them to sleep that their legs are not towards Qiblah; it is also important to ensure that their direction is not towards Qiblah whilst making them pass urine etc.)

14. Entering a Masjid with used shoes on is the disrespect and desecration of the Masjid. *(Derived from: Al-Malfooz, part 2, pp. 377)*

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Some necessary questions and answers about Madani Qafilahs

(A part extracted from the book '*Chanday kay baaray mayn Suwal Jawab*' [Questions and Answers about Donations] authored by Ameer-e-Ahl-e-Sunnat, 'Allamah Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.)

Learning the rulings about Halal and Haraam is Fard (mandatory)

The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'The one who learns one or two or three or four or five rulings about the Faraaid of Allah عَزَّوَجَلَّ and memorizes them properly and then teaches others, will enter Paradise.'

(Attargheeb Wattarheeb, vol. 1, pp. 54, Hadees 120)

A'la Hadrat, leader of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated: It is an absolute Fard for every individual to learn Shar'i rulings regarding his present state, including the rulings of Halal and Haraam, as every human being is dependent upon them. (For detailed information, read from page 623 to 630 of *Fatawa Razawiyyah*, volume 23.)

Cooking of food by Madani Qafilah participants in Madrasah's kitchen

Question: Is it permissible for the participants of a Madani Qafilah who are staying in the Masjid adjacent to a Jami'a-tul-Madinah to cook food in the kitchen of Jami'a-tul-Madinah?

Answer: It is not permissible because donation money is spent on the gas bill, matches, pots and pans etc. It is also likely that sometimes people make pots and pans etc., Waqf [donated] for Jami'a-tul-Madinah. In this case, outsiders do not have Shar'i permission to use them. It is, therefore, necessary for the participants of the Madani Qafilah to keep stoves and pots etc. with them. Even in case of not having enough salt, they should not take it from the Madrasah. Keep in mind that it cannot be taken even by saying such sentences as: *Come on, let's take it now, we will pay for it later or we will give back more than what we have taken.*

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In addition, it is a request that the food be cooked in such a place of Fina`ay Masjid or even out of Masjid from where smoke and foul smell etc. should not enter the Masjid. It is necessary to make sure that the carpet and floor etc. do not become dirty at the time of cooking or eating the food or washing the dishes, etc. These precautions should be taken everywhere.

Cooking of food by Madani Qafilah participants in Fina`ay Masjid

Question: Is it permissible for the participants of a Madani Qafilah to cook food in the Fina`ay Masjid?

Answer: It is Wajib to protect Masjid from foul-smelling things. If Masjid can be saved from the foul smell (of raw meat, raw garlic, raw onions and that of lighting a match etc.), while food is being cooked in the Fina`ay Masjid, then it is permissible. However, the above-mentioned precautions should be kept in mind.

Can participants of Madani Qafilah eat food of Jami'a-tul-Madinah?

Question: Can the participants of a Madani Qafilah eat the food cooked for the students of Dawat-e-Islami's Jami'a-tul-Madinah or any other Madrasah?

Answer: They cannot eat it.

Can someone else use blankets of Madrasah?

Question: Can the participants of a Madani Qafilah who are staying in a Masjid in cold weather use the blankets etc. of the students of Jami'a-tul-Madinah?

Answer: Other than the students, the blankets given to the students can only be used by teachers, staff members and guests. They cannot be used by the participants of the Madani Qafilah or common Muslims. However, if the blankets-donating person has explicitly given permission for the travellers of the Madani Qafilah and any other Muslim to use them, then they can use them.

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Question and answer regarding expenditures of Madani Qafilah

Question: Suppose that seven Islamic brothers travel with a 3-day Sunnah-inspiring Madani Qafilah of Dawat-e-Islami. All of them deposited 92 rupees each with the Ameer of the Qafilah except one Islamic brother who deposited 63 rupees. They all eat food etc. together during the Madani Qafilah. Is there any harm in it?

"The blood, wealth and respect of a Muslim are Haraam for another Muslim."

Answer: If the money is to be jointly spent on the needs of all the participants of the Madani Qafilah, it is necessary that each participant deposits an equal amount of money. If those, who have given less amount of money, continue to eat and drink etc. equally, then they will be sinner because of getting involved – without Shar'i permission – in the share of those who have given more amount of money. The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'The blood, wealth and respect of a Muslim are Haraam for another Muslim.' *(Sahih Muslim, pp. 1386-1387, Hadees 2564)*

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated: No Muslim can take the wealth of another Muslim without his permission. A Muslim can neither dishonour another Muslim nor kill him unjustifiably and oppressively because these are all grave offences. *(Mirat-ul-Manajih, vol. 6, pp. 553)*

All should deposit equal amount of money for Madani Qafilah

All should deposit an equal amount of money for the expenditures of Madani Qafilah. If it is not possible, some Islamic brother should deposit the remaining money on behalf of those who have deposited less money. If not possible either, the Ameer of the Qafilah should explicitly take permission from each participant rather than informing them just as a formality. But the one who has given less money must not be made ashamed by pointing him out in front of all the participants. For example, the Ameer of the Qafilah should say to each participant, '*I have received 92 rupees from each participant except for one Islamic brother who has given 63 rupees. Do all of you allow him to eat and drink etc. equally?*' Permission will be considered valid only from those who give it. If someone does not give permission, it is necessary to keep a separate record of his money.

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Amount of money is equal but intake of food is not equal

Question: It's a big issue. Even if all the participants have deposited an equal amount of money, some of them eat less whereas some of them eat more. Please tell us any possible solution to this problem?

Answer: It's a different matter. If some eat less and some eat more, then there is no harm in it in this case. A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated on page 381 of the 3rd volume, part 16 of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: If many people have given an equal amount of money to prepare food so that they can all eat it together, there is no harm in it even if some of them eat less and some of them eat more. Similarly, if travellers eat their food together, there is no harm in it no matter some will eat less and some will eat more and no matter the food of some travellers is more tasty or expensive than that of others.

(Fatawa 'Aalamgiri, vol. 5, pp. 341-342)

Madani Qafilah and hospitality of guests

Question: During the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami, some locals and passers-by are often invited to join in the meal. What is the ruling on this?

Answer: The Ameer of the Qafilah should obtain permission for this from each participant of the Madani Qafilah on the very first day. If even a single person does not give permission, then it will be necessary to keep a separate record of his money.

Remaining money of Madani Qafilah

Question: If the money collected from each participant is leftover in the end of the Madani Qafilah, how should it be spent?

Answer: The Ameer of the Qafilah should write a record of expenses on a daily basis. Relying upon memory rather than keeping the record of expenses in black and white might bring about many mistakes. It is Wajib to keep a record of every penny and to return the share of every participant to him from the leftover money. However, if any

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participant of the Madani Qafilah is willing to donate the money of his share to some righteous act, he can do so. If all have agreed, the remaining money can also be donated to the Masjid where the Madani Qafilah stayed.

What to do if money donated by someone else for Madani Qafilah is left over?

Question: If someone has travelled with a Madani Qafilah with the money donated by anyone else, and that money is left over, can he himself spend it on some righteous act?

Answer: He cannot do so. He cannot even feed others the food bought from that money. He cannot also spend that money on something other than the requirements of the Madani Qafilah. He must return the leftover money to its owner otherwise he will be a sinner. It is therefore safer to obtain full authority in clear words from the money-donating person. For example, permission should be obtained from him in these words, '*The money you have given can be spent on feeding food to other Islamic brothers and giving gifts to new Islamic brothers. If left over, it can also be donated to Dawat-e-Islami. Therefore, please give full authority to spend it on any pious and permissible act*'. Those travelling with Madani Qafilah from their own pockets earn more reward and face fewer issues. Maintain moderation in spending and gain blessings in the worldly life as well as in the afterlife.

Half life, half wisdom and half knowledge

Sayyiduna 'Abdullah Ibn 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has narrated that the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated:

1. To be moderate in spending money is half life and
2. to love people is half wisdom and
3. to ask a good question is half knowledge. *(Shu'ab-ul-Iman, vol. 5, pp. 254, Hadees 6568)*

Commenting on all the three parts of the above Hadees separately, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated: سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ! How wonderful saying it is!

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1. Prosperity depends upon two things: Earning and spending. To spend money is quite an art. Everyone knows how to earn but only a few know how to spend. One who has mastered the art of spending will always remain happy, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

2. The greatest achievement obtained by wisdom is to love people and gain their love. You can obtain many worldly and religious benefits by creating love for you in their hearts. Once you have captured the hearts of people, you can turn them towards any pious direction by calling them to righteousness; such as Salah, Hajj, etc. But be careful not to displease Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم for the love of people. One should love people for the pleasure of Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

3. Two things are very important for knowledge and education: Questions from students and answers from the teacher. Both of these complete the knowledge. If a student asks a good question, he will get a good answer.

(Mirat-ul-Manajih, vol. 6, pp. 634-635)

What to do if the money donated for poor but spent on rich

Question: If someone gives some money to an area-level Madani Qafilah responsible Islamic brother of Dawat-e-Islami asking him to spend it on the expenses of the Madani Qafilah of poor Islamic brothers but the responsible person spends that money on the Madani Qafilah expenses of fairly rich new Islamic brothers so that they can get closer to the Madani environment, what is the Shar'i ruling on this issue?

Answer: Such a responsible person is actually an irresponsible one and a sinner because of making this mistake. He must compensate for it besides repenting of it. If the person who has given the money wants, he can forgive it. If he does not forgive, then the amount of money misused is to be paid by that responsible person from his own pocket; or new permission will have to be taken from the money-donating person for spending the money being given by that responsible person from his own pocket. Whenever someone gives donation on condition that it be spent on the needs of the poor only, it is better and safer to make the following clarification to him before receiving the donation, '*Please remove the condition of the poor and give full authority to spend the money on any pious and permissible act. This money may be spent on the Madani Qafilah expenses of*

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the poor as well as the rich, partial expenses of some people and full expenses of some others and the hospitality of guests in Masjid etc.'

(Remember that the permission obtained only from the owner of the donation will be considered valid. If the donation-giving person is not the owner but rather he is the son or brother or servant of the owner, then the permission obtained from this representative of the owner is of no use. It is necessary to obtain full authority from the real owner. However, if the owner has already granted all these permissions to his representative, then the permission given by the representative will become valid.)

Can the donation received for Madani Qafilah be spent on other Madani activities?

Question: Can the donation received for the Madani Qafilah be spent on other activities of Dawat-e-Islami?

Answer: No. It must be kept separately. If it is spent on other Madani activities, it will become necessary to make compensation and repentance. It is therefore safer to make the habit of making the following careful clarification to the donor instead of receiving donation from him for a particular use, '*Please allow us to spend the donation you have given on any sort of pious and permissible act*'.

How is it to take the rich to Ijtima' from donation money?

Question: If someone has given donation for taking some poor Islamic brothers to the international Sunnah-inspiring Ijtima' of Dawat-e-Islami (held annually at Sahra-e-Madinah, Madina-tul-Awliya Multan) but the representative who has received the donation takes his own fairly rich friends to the Ijtima', what should the representative, who is now ashamed of it, do?

Answer: It is Wajib to spend the donation on what it is collected for. The representative has defalcated. He must compensate for it by giving the donor as much money from his own pocket as he has spent on the travelling or other expenses of the rich. He must also repent of it. Always keep this principle in mind that whatever the donor instructs about

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his donation remaining within the bounds of Shari'ah must be carried out. If he has laid down the condition of spending the donation only on the travelling and other expenses of the poor, then it must be spent accordingly. If he has explicitly said, '*Spend my donation only on travelling expenses*'; then it must be spent only on travelling expenses, not even on foods.

Similarly, if he has laid down the condition of spending his donation only on the travelling expenses of so-and-so Islamic brothers for the annual Ijtima', then it will be necessary to take only those particular people to the Ijtima'; any other cannot be taken to the Ijtima' with this money. If those particular people do not go to attend the Ijtima' or the donation is left over in any way, then the leftover money must be returned to the donor. Likewise, if the donor has laid down the explicit condition of taking the Islamic brothers of a certain area to the Ijtima', then the Islamic brothers of any other area cannot be taken to the Ijtima' with this money. In short, one who collects or receives donation should not make any use of the donation with one's own will. He should not eat even a single morsel of the food bought or prepared from that money nor should he let anyone else eat it, otherwise he will be held accountable on the Day of Judgement.

One who collects or receives donation should not make any use of the donation with one's own will.

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مَدَنِی قافِلے کا جَدوَل

Chapter 2

SCHEDULE OF MADANI QAFILAH

This chapter includes:

- The blessings of following the schedule of Madani Qafilah
- Bayanaat [speeches] for the training of Madani Qafilah
- Provisions for Madani Qafilah
- Brief and detailed schedule of Madani Qafilah
- Madani pearls of making individual efforts
- Important information about various training Halqahs (circles)
- Madani visit and
- the method of calling out Sada-e-Madinah
- As well as further topics have also been added…

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Chapter 2
Schedule of Madani Qafilah

Excellence of Salat-'Alan-Nabi ﷺ

It is stated in the booklet '*101 Madani Phool*' [101 Madani Pearls] authored by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyaee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه: The Greatest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: On the Day of Judgement, there will be no shade except for the 'Arsh (Throne) of Allah عَزَّوَجَلَّ. Three people will be under the shade of 'Arsh (Throne) of Allah عَزَّوَجَلَّ. Someone asked: O Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Who will be those people? He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied: (1) The one who removes the trouble of anyone from my Ummah. (2) The one who revives my Sunnah and (3) The one who recites Salat-'Alan-Nabi abundantly.

(Al-Budur-us-Saafirah, pp. 131, Hadees 366)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Blessings of following the schedule of Madani Qafilah

Dear Islamic brothers! If we follow Madani Qafilah schedule, we will reap countless blessing and benefits, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. For example:

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1. By virtue of following the schedule, every task will be completed in a timely manner, and no one's time will be wasted.
2. Participants of the Madani Qafilah will get more chance to learn.
3. Madani Qafilah travellers will be able to concentrate on the training.
4. If we succeed in developing the mind-set of following the schedule, we will also be able to develop the mind-set of obeying.
5. By following the schedule, at least four types of Islamic brothers will reap blessings of Madani Qafilah: (1) The travellers of the Madani Qafilah (2) People joining the Madani Qafilah during the journey (3) The locals of the area where Madani Qafilah will be staying (4) Upon returning of Madani Qafilah, the locals of the areas of the participants of the Madani Qafilah.
6. The participants of the Madani Qafilah will be easily prepared to travel again.
7. Islamic brothers will have the privilege of learning the correct way of delivering Madani Dars and Madani Bayan.
8. Locals of training area will be ready to travel with Madani Qafilah instantly.
9. Islamic brothers will also learn to cook and thus it will help in reducing the expenses of the Madani Qafilah.
10. Islamic brothers will develop mutual affection with one another.
11. Observing discipline and utmost courtesy, the Imam and the members of the committee of the Masjid will also get impressed.
12. It will help motivate the local Islamic brothers who have become lazy, thus failing to carry out Madani activities.
13. Madani Qafilahs will travel in an organized and efficient way on a regular basis.
14. One will obtain steadfastness and firmness in acting upon the Madani In'amaat.

Dear Islamic brothers! You have observed that following the schedule brings uncountable benefits. Therefore, it is wise thing to follow the schedule during the Madani Qafilah and to motivate others to do so. In particular! If the Ameer [leader] of the Madani Qafilah is

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determined to follow the schedule, then the other participants of the Madani Qafilah will also follow his footsteps, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Remember! In order to persuade others to do any virtuous act, one has to do it himself first.

Going on a Madani Qafilah journey

Dear Islamic brothers! In order to follow the schedule easily during the Madani Qafilah, we should receive guidance at the beginning before we are going on a Madani Qafilah journey. Because the Islamic brothers travelling with the Madani Qafilah who receive guidance are better able to reap the blessings in the most effective way and succeed to spend their time as per the prescribed instructions of the Madani Markaz. On the contrary, those travelling with Madani Qafilahs without receiving guidelines may face different problems. Therefore, the responsible Islamic brothers should always depart Madani Qafilah after providing training to the participants of the Madani Qafilah. Here are two training Bayanaat (speeches) for the convenience of the trainers and instructors.

Training Bayanaat for the departure of the Madani Qafilah

First training Bayan

Excellence of Salat-'Alan-Nabi ﷺ

Dear Islamic brothers! It is stated in the book *Al-Qaul-ul-Badi'* that a man saw a scary creature in his dream. Terrified, he asked, 'Who are you?' The scary creature replied, 'I am your bad deeds.' The man asked, 'How can I get rid of you?' The reply came, 'By reciting Salat-'Alan-Nabi in abundance.' *(Al-Qaul-ul-Badi', pp. 113)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! We are the humble bondmen of Allah عَزَّوَجَلَّ and the devotees of His Beloved Rasool. Life is certainly very short. With every passing moment, we are getting closer to our death. Soon we will be lowered into our dark grave. Salvation lies in

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obeying the commandments of Allah عَزَّوَجَلَّ and following the Sunnahs of the Greatest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. To enable us to spend our life carrying out the commandments of Allah عَزَّوَجَلَّ and follow the Sunan of the Renowned and Revered Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri Razavi Ziyaee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has given us a great Madani aim, that *I must strive to reform myself and people of the entire world,* اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. To reform ourselves, we have to act upon Madani In'amaat, and to reform the people of the entire world, we need to travel with the Madani Qafilahs. If we sincerely devote our lives, striving for this great aim, we can become pious bondmen of Allah عَزَّوَجَلَّ, achieve success in the worldly life as well as in the Hereafter, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

It is stated in the written Bayan [speech] of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه titled, '*Nayk Bannay ka Nuskha*' [Method of Becoming Pious]: Dear Islamic brothers! Do you really want to become righteous? Then, you will have to make some efforts. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! I have formulated 72, 63, 92, 83 and 40 Madani In'amaat for Islamic brothers, Islamic sisters, student Islamic brothers, student Islamic sisters and Madani children respectively. Whereas, 27 Madani In'amaat have been formulated for special Islamic brothers (i.e. for deaf, dumb or blind).[1] Countless Islamic brothers, Islamic sisters and students do act as per Madani In'amaat daily and perform Fikr-e-Madinah, i.e. ponder upon their deeds and fill-in the boxes in the pocket-sized booklet of Madani In'amaat.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has further stated: Dear Islamic brothers! Some of you may find it difficult to act upon the Madani In'amaat, but do not lose courage. It is stated in the book *Kashf-ul-Khifa*: ﴿اَفْضَلُ الْعِبَادَةِ اَحْمَزُهَا﴾, *the best act of worship is the one which involves more hardship.* *(Kashf-ul-Khifa, vol. 1, pp. 141, Hadees 359)*

Shaykh Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated: The tougher the deed is in this world, the heavier it will be on the scale on the Day of Judgement.

(Tazkira-tul-Awliya, vol. 1, pp. 95)

Once you start acting upon Madani In'amaat, it will become easy for you to do, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. You may have experienced your teeth chattering when sitting for Wudu (ablution) in winter, but as you begin to make Wudu plucking up the courage, though

[1] In addition to this, 52 for prisoners in jails, 19 for Hajj and 19 for 'Umrah pilgrims.

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you feel very cold in the beginning, you gradually start to feel normal. Every tough task follows the same principle and procedure. For instance, if a person suffers from a deadly disease, he becomes anxious at first but gets accustomed to it slowly and gradually with the passage of time, building up his stamina as well. An Islamic brother suffered from sciatica disease – it generally causes pain from hip joint throbbing down into ankle and it continues for months and even for years. He was worried about it. I consoled him saying that Allah عَزَّوَجَلَّ will do what is better. Do not worry. Once you get used to it, it will become easy to bear اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

When he met me after sometime, he informed me that he still had the pain but he had got used to it. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ Madani In'amaat is a means by which we can become obedient to Allah عَزَّوَجَلَّ and make our Hereafter better. No doubt, Satan will become a hurdle repeatedly between your and Allah's friendship, but do not give up. No matter how much your Nafs [self] and Satan get displeased, you should continuously keep acting upon the Madani In'amaat. If all of you accept the booklets of Madani In'amaat from the bottom of your heart for the pleasure of Allah عَزَّوَجَلَّ and start acting upon it, then very soon you will see its blessings in this world, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. You will have peace of heart and your heart will get purified, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

In addition, you will develop fear of Allah عَزَّوَجَلَّ and have true devotional love towards His Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. By virtue and blessings of Madani In'amaat, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ the Madani work of Dawat-e-Islami will flourish by leaps and bounds in your area because acting upon the Madani In'amaat is a means to attain the pleasure of Allah عَزَّوَجَلَّ. So Satan will try his utmost to make you feel very lazy by causing you to think up various excuses and will try to distract you, but you must not lose courage. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, you will develop a yearning to act upon the Madani In'amaat.

Ay Raza her kaam ka ik waqt hay
Dil ko bhi aaram ho hi jaye ga

There is a specific time for every work, O Raza
Heart will be blessed with peace after all

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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Let not Satan deceive you

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه has stated in the book *Kimiya-e-Sa'adat:* A disciple of Shaykh Abu 'Usman Maghribi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه once asked him, 'Sometimes my tongue keeps doing the Zikr [remembrance] of Allah عَزَّوَجَلَّ without the concentration of my heart.' Shaykh 'Usman Maghribi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه replied, 'This also is something worth expressing gratitude that Allah عَزَّوَجَلَّ privileged one of your organs (i.e., tongue) to do His Zikr.' He who is not able to concentrate on Zikr of Allah عَزَّوَجَلَّ, Satan sometimes misleads him into whispering. If you are not able to concentrate on Zikr of Allah عَزَّوَجَلَّ then stay quiet because doing such Zikr may become the cause of disrespect. But this is merely an evil whisper from Satan, as is stated by Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه: There are three types of people, who counter such evil whispers:

1. The first type of people are those who, on such occasion, say to Satan, 'Thanks for reminding, I will, now, initiate the Zikr of Allah عَزَّوَجَلَّ with absolute concentration of my heart to defeat you', thus rubbing salt into Satan's wounds.

2. Second type of people are those foolish who respond to Satan 'Well said, because when Zikr of Allah عَزَّوَجَلَّ is not done straight from the heart, then what is the use of merely moving the tongue'. Therefore, they stop doing Zikr of Allah عَزَّوَجَلَّ. These foolish people think that they have acted wisely, but the fact is that they were deceived by Satan whom they considered their sympathiser.

3. Third type of people are those who say, 'Even though we could not do Zikr of Allah عَزَّوَجَلَّ from the bottom of our hearts but still it is better to keep tongue busy with the Zikr of Allah عَزَّوَجَلَّ than staying quiet.' However, doing Zikr of Allah عَزَّوَجَلَّ with the presence of heart is much better than doing it without the presence of the heart'. *(Kimiya-e-Sa'adat, vol. 2, pp. 771)*

Dear Islamic brothers! Did you observe! It is better for us to continue performing even if we are unable to perform it with the presence of heart. Anyhow, keep acting upon the Madani methods of becoming pious. Sooner or later, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ we will achieve our goals. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! We are privileged to travel in the way of Allah. How wonderful it is to travel in the way of Allah! One can have the privilege of acting upon Madani In'amaat

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with the blessing of Madani Qafilah. Remember! We will have to travel regularly with Madani Qafilahs in order to remain steadfast in becoming pious. It is the great favour of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ privileged us to travel with Madani Qafilah in the company of devotees of His Beloved Rasool for acquiring the Islamic knowledge.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! Travelling with Madani Qafilah is a great means of earning countless virtues. Words cannot express our feelings for the greatness of the devotees of Rasool who travel in the way of Allah. They are not only bestowed with the mercy of Allah عَزَّوَجَلَّ on every step by the blessing of travelling in the way of Allah but also have the privilege of following the Sunnah of Ambiya Kiraam عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام and the blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم and treading in blessed way of the saints رَحِمَہُمُ اللّٰہُ تَعَالٰی.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! One gets the opportunity of learning the knowledge of Islam by travelling in the path of Allah. There are numerous virtues and blessings of gaining the knowledge of Deen. Sayyiduna Abu Sa'eed Khudri رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said: The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever sets off to acquire the knowledge of Deen in the morning or evening, is the dweller of Paradise.' *(Kanz-ul-'Ummal, vol. 10, pp. 61, Hadees 28702)*

Sayyiduna 'Amr Bin Qays رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'The one whose feet get covered with dust in the path of Allah, Allah عَزَّوَجَلَّ will make hellfire forbidden for his entire body. *(Al-Mu'jam-ul-Awsat, vol. 4, pp. 151, Hadees 5533)*

Dear Islamic brothers! Did you observe that by the blessings of travelling with the Madani Qafilah, one not only gets countless virtues but also, for the one who travels in the way of Allah, according to blessed Ahadees, there is glad tidings for him of freedom from the hellfire and also of becoming worthy of Jannah [Paradise]. Therefore, at first, Satan tries his best to prevent the individual from travelling with Madani Qafilah so that he cannot remain steadfast in acting upon Madani In'amaat; and if somebody succeeds in travelling with Madani Qafilah with the blessings of Allah عَزَّوَجَلَّ, then Satan tries to get that person to commit such acts during the Madani Qafilah due to which there is a pile of sins for him instead of reward. If we travel according to the prescribed method of Madani Markaz, then اِنْ شَآءَاللّٰه عَزَّوَجَلَّ we will be safe from Satan and reaping countless virtues will also become easier for us. In addition, it will become easy for us to act upon the Madani In'amaat.

Note: For further information regarding Madani In'amaat, please see page 455.

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Last session of Tarbiyyati Bayan

Dear Islamic brothers! Acting upon four Madani pearls is the base of our travel with the Madani Qafilah. A massive building needs to have suitable foundation to keep it from falling, as the durability of a house depends on its foundations. Similarly the success of Madani Qafilah depends on four rules. Those four Madani pearls are as follows: (1) Obedience to Ameer of the Qafilah. (2) To protect oneself from the excuses and tricks of Satan. (3) Patience (4) Respect for Masajid.

1. Obedience to Ameer

Whenever we travel, we should appoint an Islamic brother to be the Ameer [leader], as the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'If three people are travelling, they should appoint one of them as their [Ameer] leader.' *(Kanz-ul-'Ummal, vol. 2, pp. 300, Hadees 17496)*

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! An Ameer is also appointed in Madani Qafilahs of devotees of the Rasool, so that all affairs and activities of the Madani Qafilah can be carried out in an organised manner. The element of obedience exists almost everywhere. For instance, every organization has its rules and regulations along with a head. Similarly, there is a head of a family who manages home affairs. Those who obey the head are called obedient and gain its benefits. Therefore, we should also obey our Ameer of the Qafilah, so that we could also get countless benefits and blessings. The one who obeys his Ameer, succeeds and achieves his goal. Ameer of the Qafilah is like a train engine. The carriages of a train when connected with the engine, follow it and reach the destination, but if they do not move behind the engine, they get separated and any of them that do not follow derails and fails to reach the destination.

Likewise, if we also travel obeying our Ameer, we will reach our destination safely, but if we travel according to our own whims, we may suffer great troubles and tribulations. The one who does not obey Ameer of the Qafilah forgets his Madani aim being entrapped by the tricks of Satan and spends all of his time heedlessly, even sometimes, indulges in evil suspicion. We, therefore, should make up our mind to obey the Ameer of the Qafilah at all costs, اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ.

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2. Ways of staying away from the tricks of Satan

Dear Islamic brothers! Satan who is our open enemy will never be pleased to see the fortunate devotees of Rasool acting upon the great Sunnah of travelling in the path of Allah and trying to fulfil the great Mission '*I must strive to reform myself and people of the entire world*, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.' Therefore, first of all, Satan tries his best to prevent Islamic brothers from travelling with Madani Qafilah. If anyone succeeds in travelling with the blessings of Allah عَزَّوَجَلَّ, then he [i.e. Satan] keeps on attacking him [i.e. the traveller of Madani Qafilah] with his followers and tries to destroy and break the Madani Qafilah by using various tricks, making excuses and conspiracies until the Madani Qafilah returns. For example, if the vehicle breaks down or is late, then Satan, immediately by making them impatient, tries to provoke Islamic brothers to create a scene by shouting and yelling or uttering abusive language to the vehicle or driver. Similarly, due to the tiredness of travelling and sometimes due to the lack of sleep, Satan tries his best to make Islamic brothers discourteous and fretful.

Sometimes when food is served late or the Islamic brother did not cook it well or if it is very spicy or less spicy, Satan tries to make Islamic brothers angry; then by making any Islamic brother violating the rules of schedule and by instigating him against others trying to stir a chaos while quarrelling, thus creating a hostile atmosphere in the Madani Qafilah. Another trick of Satan is to make Islamic brothers waste their time. For this, Satan teaches the following things as well: For example, spending more time deliberately in cooking or eating, performing Ghusl (ritual bath) unnecessarily, to spend much time in washing clothes or dishes, to wander in markets with an excuse for necessary grocery items, staying awake while talking till late night, and then missing the morning Halqahs of learning and teaching.

This also is a trick of Satan that when any Islamic brothers roam around during the rest break or do something while lights are on, or converse with other Islamic brothers, it will obviously affect and disturb rest of the Islamic brothers. Thus they will also feel laziness in the morning Halqahs [learning sessions]. Therefore, it is a heartfelt request to every Islamic brother to try to foil these dangerous tricks of Satan through the careful planning and intense passion. May Allah عَزَّوَجَلَّ save us all from the evil tricks of Satan.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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3. Patience

We will have numerous occasions to exercise patience on every step while travelling in the path of Allah. Therefore, we have to make intention to despair Satan by showing patience in the face of all the hardships we come across in the path of Allah.

The Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whatever trouble, anxiety, hardship, distress and grief a Muslim suffers from, even if he is prickled by a thorn, so due to these sufferings, Allah عَزَّوَجَلَّ removes his sins.' *(Sahih Bukhari, vol. 4, pp. 3, Hadees 5640)*

سُبْحٰنَ اللّٰه عَزَّوَجَلَّ! The one who remains patient has incredible stroke of fortune as his sins are forgiven with the mercy of Allah عَزَّوَجَلَّ. Being patient upon the hardships received in the path of Allah is the beautiful Sunnah of our Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Would that we could also be blessed, become like those who act upon Sunnah and we could learn how to remain patient in the face of all hardships in the path of Allah! Thorns were laid in the path of our Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was pelted with stones in Taif, but still he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم continued to call people towards righteousness. Whenever any Islamic brother suffers troubles while calling someone towards righteousness, he should recall the troubles and hardships suffered by the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and be grateful to Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ enabled him to act upon the Sunnah of bearing hardships for the sake of Islam اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ.

4. The respect and dignity of Masajid

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, due to the blessings of travelling with Madani Qafilah, we are blessed with the privilege of spending day and night in Masjid, which undoubtedly is a great privilege. Sayyiduna Abu Darda رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ narrated that the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: Masjid is the house of pious people and the one who makes Masjid his house, Allah عَزَّوَجَلَّ guarantees a house in the Jannah [Paradise] for him by granting him His mercy, pleasure, and safety at the time of crossing the bridge of Siraat. *(Majma'-uz-Zawaid, vol. 2l, pp. 134, Hadees 2026)*

Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ narrated that the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'When someone makes Masjid his abode for Salah and Zikr, Allah عَزَّوَجَلَّ shows such pleasure to him as people become extremely happy when their lost person arrives to them.' *(Sunan Ibn Majah, vol. 1, pp. 438, Hadees 800)*

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As there is a great reward for staying in the Masjid, similarly, there are strong warnings stating severe torments for those who do not have respect for Masjid. Sayyiduna Hasan Basri رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه reported that the Noblest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has stated, 'A time will come on the people when they will indulge in worldly talks in the Masajid. Do not sit beside them because they have nothing to do with Allah عَزَّوَجَلَّ.'

(Kashf-ul-Khifa, vol. 2, pp. 363, Hadees 3246)

Sayyiduna Anas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated, 'Laughing inside the Masjid brings darkness in the grave.' *(Al-Jami'-us-Sagheer, vol. 1, pp. 322, Hadees 5231)*

Satan tries his best to indulge us in discussing worldly matters inside the Masjid, or he will try his best to provoke us to laugh over everything said in the Masjid. Therefore, all Islamic brothers should make intention that in the respect and dignity of Masjid, they will try to remain in careful and dignified manner in Masjid. Lest we travel to earn rewards in the path of Allah but when we return, we do not have great reward but rather end up with large number of sins due to committing sin of disrespecting Masjid, disobeying Ameer of the Qafilah, hurting the feelings of someone, spending our precious time heedlessly.

May Allah عَزَّوَجَلَّ privilege us to travel with the Madani Qafilah as per the instructions of the Madani Markaz, to obey the Ameer of the Qafilah every moment, to respect Masajid and observe their dignity, to protect ourselves from the tricks and conspiracies of Satan, to take care of one another and to show patience in the face of the troubles coming in the way of Allah.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

Sheikh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَکَاتُهُمُ الْعَالِیَه has bestowed us with a set of 72 intentions of travelling with Madani Qafilah. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَکَاتُهُمُ الْعَالِیَه has stated: While travelling with the Madani Qafilah, it will be excellent if in addition to the intention of making Du'a for removing troubles, the intention for the betterment of the Hereafter is also included. As stated in a blessed Hadees, 'A Muslim's intention is better than his deed.' *(Al-Mu'jam-ul-Kabeer, lit-Tabarani, vol. 6, pp. 185, Hadees 5942)*

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Now we are setting out for the travel of Madani Qafilah, so let's repeat these 72 Madani intentions of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه and make intention of acting upon them. Upon every intention, proclaim 'اِنْ شَآءَاللّٰه عَزَّوَجَلَّ' loudly.

72 Intentions of travelling with Madani Qafilah

1. My real motive is to travel with the Madani Qafilah.
2. I will travel at my own expense.
3. I will eat at my own expense.
4. I will recite the Du'a when boarding a vehicle.
5. If any Islamic brother does not find a seat, I will offer and insist him to occupy my seat.
6. If I see any elderly or
7. ailing person, I will give up my seat for him.
8. I will serve the travellers of Madani Qafilah.
9. I will obey the Ameer [leader] of Madani Qafilah.
10. I will observe Qufl-e-Madinah of the tongue,
11. eyes, and
12. stomach, i.e., I will protect myself from useless talks, misuse of eyes and eat less than appetite.
13. I will continue to act upon the Madani In'amaat during my travel with Madani Qafilah.
14. I will rectify my mistakes while performing Wudu,
15. offering Salah, and
16. reciting Holy Quran in the company of the devotees of Rasool (the one who has learned should intend to teach others).
17. I will learn Sunnahs and
18. Du'as and

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19. I will teach others Sunnahs and Du'as and
20. I will act upon them throughout my life, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.
21. I will offer all obligatory Salahs
22. with Jama'at
23. in the first row
24. of Masjid
25. with Takbeer-e-Aula.
26. I will offer Tahajjud Salah
27. I will offer Ishraq and
28. Chasht Salahs
29. I will offer Awwabeen Salah.
30. I will not waste even a single moment; I will keep doing Zikr of Allah عَزَّوَجَلَّ.
31. I will keep reciting Salat-'Alan-Nabi. (One should listen quietly without reading or reciting anything during Madani Dars and Bayan.)
32. I will make Sada-e-Madinah, i.e., I will wake up Muslims for Fajr Salah.
33. Whenever I pass by a Masjid, I will look at it and
34. will recite Salat-'Alan-Nabi loudly.
35. If possible, I will recite ﴿صَلُّوْا عَلَى الْحَبِيْب!﴾ in order to make others to recite Salat-'Alan-Nabi as well.
36. If I have to go to the market, I will specially keep my gaze lowered and
37. will recite the Du'a when entering the marketplace.
38. I will meet Muslims and
39. greet them
40. wholeheartedly
41. I will make a great deal of individual efforts.

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42. I will make up Muslims' mind
43. to travel with Madani Qafilah on the spot.
44. I will call towards righteousness.
45. I will deliver Dars.
46. If I get an opportunity, I will deliver Sunnah-inspiring Bayan.
47. I will pay a visit with Madani Qafilah to the shrine of any blessed saint of the area
48. where the Madani Qafilah is going to stay.
49. I will meet and behold Sunni scholar.
50. If any participant of the Madani Qafilah falls sick, I will look after him.
51. If any participant of the Madani Qafilah runs out of money, I will help him financially, consulting with the Ameer [leader] of Madani Qafilah.
52. During my travel with Madani Qafilah, I will make Du'a for myself,
53. my family and
54. the entire Muslim Ummah.
55. I will clean the Masjid where the Madani Qafilah will stay,
56. including its Wudu area.
57. Even if someone offends me without any reason, I will observe patience.
58. If I get angry of being tired, I will control my anger and
59. observe the Qufl-e-Madinah of tongue.
60. If, for some reason, the Madani Qafilah does not get the permission to stay in a Masjid, I will not argue with anyone,
61. and will consider it to be a total lack of my sincerity, and
62. will return with the Madani Qafilah while making heartfelt Du'a to attain the goodness and well-being.

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63. If somebody quarrels with me, even if I am right, I will not retaliate, and will become deserving of the glad tiding according to the blessed saying of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'The one who does not fight despite being right, then a house shall be made for him in the middle part of the Jannah.'

(Sunan Abi Dawood, vol. 4, pp. 332, Hadees 4800)

64-65. If someone ill-behaves me unjustly, instead of taking revenge, I will be grateful to Allah عَزَّوَجَلَّ for enabling me to act upon the Sunnah of Bilal رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ who remained steadfast in Islam despite being beaten in the Divine path.

66. If a Muslim gets hurt because of me, I will immediately

67. apologize to him

68. with humbleness.

69. As there is a strong possibility that the rights of people can be violated when staying together,

70. therefore on my return, I will apologize

71. to everyone with humbleness.

72. While acting upon the Sunnah, I will take gifts for my family on the return of the Madani Qafilah. The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whenever someone returns from a journey, he should bring something as a gift for the family; even if it is a stone in his lap.' *(Kanz-ul-'Ummal, Kitab-us-Safar, vol. 6, pp. 301, Hadees 17502)*

May Allah عَزَّوَجَلَّ privilege us to travel with Madani Qafilahs as per the schedule.

Allah karam aysa karay tujh pay jahan mayn
Ay Dawat-e-Islami tayri dhoom machi ho

May Allah عَزَّوَجَلَّ bless Dawat-e-Islami with such a grace
That it becomes glorious at each and every place

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

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Second training Bayan

(Training for the departure of the Madani Qafilah)

Excellence of Salat-'Alan-Nabi ﷺ

Sayyiduna Imam Tabarani رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه narrated that the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has stated, 'The one who sends one Salat upon me, Allah عَزَّوَجَلَّ sends down ten mercies upon him. And the one who sends 10 Salat upon me, Allah عَزَّوَجَلَّ sends down 100 mercies upon him. And the one who sends 100 Salat upon me, Allah عَزَّوَجَلَّ writes between his two eyes that this person is free from hypocrisy and hellfire and on the Day of Judgement, he will be kept with martyrs.' *(Al-Mu'jam-ul-Awsat, vol. 5, pp. 252, Hadees 7235)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! We are the humble bondmen of Allah عَزَّوَجَلَّ and devotees of His Beloved Rasool. No doubt, life is very short. Every moment, we are getting closer to death. Soon a time will come when we will be lowered into a dark grave. We can attain salvation only by obeying Allah عَزَّوَجَلَّ and by acting upon the Sunnahs of the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم.

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyaee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has given us a great Madani aim '*I must strive to reform myself and people of the entire world,* اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.' So that we can spend our life obeying Allah عَزَّوَجَلَّ and acting upon the Sunnahs of the Beloved and Blessed Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. For self-reformation, I will act upon Madani In'amaat and for reform of the people of the entire world, I will travel with Madani Qafilahs. Furthermore, it is the great mission that if pursued sincerely, we can become pious and get success in the world and the Hereafter.

Kuch naykiyan kama lay jald aakhirat bana lay
Koi nahin bharosa ay bhai zindagi ka

Prepare for Hereafter, strive to reap virtuous deeds soon
O brother! There is no guarantee of this life

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Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has said in his written Bayan '*Mayn Sudherna Chahta Hoon*' [I Want to Rectify Myself], Allah عَزَّوَجَلَّ has said in Glorious Quran:

وَمَنْ اَرَادَ الْاٰخِرَةَ وَسَعٰى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَاُولٰٓىِٕكَ كَانَ سَعْيُهُمْ مَّشْكُوْرًا ﴿۱۹﴾

A'la Hadrat, leader of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has translated this blessed Ayah in his world-renowned translation of the Glorious and the Noble Quran, known as *Kanz-ul-Iman* in the following words:

And whoever intends the Hereafter and strives for it accordingly, and is a believer – so only their effort has borne fruit. *(Part 15, Surah Bani Israel, Ayah 19)*

Today, we are in such a state that we excessively think as how to brighten our future and for this, we try to accumulate all sorts of luxuries all the times, such as increasing bank balance, flourishing and blooming trade and business in order to improve this worldly life and merely secure our worldly future. But regretfully, we are completely heedless of thinking for the betterment of the Hereafter. As a matter of fact, we are extremely lazy in the preparation for it. Many foolish people who look forward to have a bright worldly future die early and instead of being happy due to their bright future, they end up being heavy-hearted when they enter their dark graves regrettably.

Most people are concerned about how to improve their life style and continue to struggle hard for it. They are heedless of pondering over their afterlife and of performing good deeds. Neither they think about their past deeds and hold themselves accountable nor do they firmly intend to refrain from sins and perform good deeds in future. This type of approach may lead to sheer loss. Indeed, wise is the one who whilst keeping in view the accountability of the Hereafter strictly makes the accountability of his Nafs [self] for self-reformation, feels ashamed of his sins and feels fears of the tragic end; this exactly was the practice of our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰى.

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has narrated that once Shaykh Sayyiduna Ibn-us-Sammah رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه calculated his age while observing Fikr-e-Madinah (Madani contemplation for self-reformation) and found it to be 60 years.

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Upon multiplying those 60 years with 12, it turned out to be 720 months. He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه further multiplied 720 months by 30 days and got a result of 21,600, which were the total number of days of his blessed life. Sayyiduna Ibn-us-Sammah رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه then addressed himself and said, 'If I have committed only one sin per day till today, then I would have committed 21,600 sins! Whereas this period probably includes such days in which I might have committed up to 1000 sins. Upon saying this, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه trembled with the fear of Allah عَزَّوَجَلَّ, then he suddenly screamed and fell down. Upon checking, it was found that his soul had departed from his body. *(Kimiya-e-Sa'adat, vol. 2, pp. 891)*

Dear Islamic brothers! Just think! How great was the manner of observing Fikr-e-Madinah of our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی and how they would take accountability of their Nafs in order to reform it! Despite remaining busy performing good deeds all the time, they would consider themselves sinful and would always fear Allah عَزَّوَجَلَّ even to the extent that some of them would pass away due to the intense fear. But alas! We are in such a state that despite committing sins frequently day and night, we do not feel a sense of shame and have no fear of the Hereafter. Our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی would stay awake all night in worship, would observe Sawm ﴿صَوْم﴾ abundantly, would perform righteous deeds in abundance, even then, they would sob their heart out due to the fear of Allah عَزَّوَجَلَّ considering themselves to be the most inferior. Sayyiduna 'Umar Farooq رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ would practice self-assessment for his own deeds every day. At night, he رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ would whip his feet asking himself, 'Tell me what you have done today?'

(Ihya-ul-'Uloom, vol. 5, pp. 137)

The way Sayyiduna 'Umar Farooq رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ denounced his Nafs [self] and practiced self-assessment with the fear of Allah عَزَّوَجَلَّ was for our teaching. It is for this reason that Sayyiduna 'Umar Farooq رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ said on one occasion, 'O people! Take account of yourselves before you are taken to account.' *(Ihya-ul-'Uloom, vol. 5, pp. 137)*

Dear Islamic brothers! To ponder over the deeds of one's own past is called self-accountability or self-appraisal. If only we could have the privilege of self-assessment of Nafs for the deeds done all daylong by observing Fikr-e-Madinah every night, so that we can become aware of the profit and loss regarding our earned and saved deeds. As we try to take account of our business from our partner with great eagerness, similarly, it is extremely important to be very careful when taking accountability from our Nafs

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because it [i.e. Nafs] is very clever and cunning as it presents its disobedience in the form of obedience to us so that we perceive an evil deed as a gain, whereas there is total loss in it. It does not end on this point, but for the purposes of self-reformation, rather, in order to improve ourselves in a true sense, we need to take account of our permissible actions and matters. If we find our Nafs to be at fault, then we should strictly and strongly overcome the fault of Nafs.

Sayyiduna Imam Hasan Basri رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has said, 'Hurry up! Hurry up! What is your life? It is just these breaths, for if they stop, the process of performing those deeds through which you attain the closeness of Allah عَزَّوَجَلَّ will also stop. May Allah عَزَّوَجَلَّ have mercy on the one who analysed and scrutinized his deeds and whose eyes are filled with tears on his sins.' *(Ihya-ul-'Uloomiddeen, Zikr-ul-Maut, vol. 5, pp. 205)*

Just think that we are drowned in sins from head to toe. After all, which sin do we not commit? We are unable to perform good deeds and if we manage to perform them anyhow, they lack sincerity and fall prey to showing off by exposing it to others. Our book of deeds is emptying of good deeds and filling with loads of sins. But regretfully, we have no least attention towards the severe consequences and our self-reformation. Therefore, in order to protect ourselves from the hellfire and to enter Jannat-ul-Firdaus, we will have to make up our mind, 'I want to reform myself.' For this, we have to strive to develop the fear of Allah عَزَّوَجَلَّ and the true devotion towards the Noblest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم in our heart. By the grace of Allah عَزَّوَجَلَّ, we will refrain ourselves from sins, offer Salah and follow Sunnahs with punctuality, travel with the Madani Qafilah, and we will fill out the Madani In'amaat booklet daily in the night practicing Fikr-e-Madinah (Madani contemplation) and submit it every month to our Zimmahdar (responsible Islamic brother of Dawat-e-Islami). By doing all these, with the mercy of Allah عَزَّوَجَلَّ and the intercession of the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم, we will be safe from the Hell and will enter Jannah which is ultimate success.

May Allah عَزَّوَجَلَّ protect our and your Iman (faith), enable us to perform Hajj again and again, always keep us under the shadow of Gumbad-e-Khazra (Green Dome) and make us sincere devotees of the Holy Rasool. Pluck up some courage and make a firm determination today that '*I want to reform myself*'. Therefore, from today onwards, I will not miss any of my Salah. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, I will not miss any Sawm in the blessed month of

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Ramadan. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, I will not watch movies and dramas. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, I will not listen to songs and music. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ I will travel with the 3-day Madani Qafilahs of Dawat-e-Islami for learning Sunnahs every month. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ I will submit the Madani In'amaat booklet every month to the responsible Islamic brother اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Ilahi, rahm ferma mayn sudherna chahta hoon ab
Nabi ka Tujh ko Sadaqah mayn sudherna chahta hoon ab

O Allah, shower your mercy upon me, I want to rectify myself now
For the sake of Your Beloved Nabi, I want to rectify myself now

Dear Islamic brothers! Remember that the intentions we have just made of reforming ourselves, we need to travel with Madani Qafilahs regularly in order to act upon these intentions with sincerity and to attain steadfastness. In fact, these are the great favours and blessings of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ has blessed us and gathered us here today for travelling in the Madani Qafilah with the devotees of the Beloved Rasool travelling in the path of Allah.

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, travelling with the Madani Qafilah is a great means of earning loads of virtuous deeds and obtaining steadfastness upon them. Even the good fortune of devotees of Rasool are beyond description that not only the Divine mercy is showering upon them on every step of theirs that they take in the path of Allah but they are also being blessed with the privilege of following the blessed Sunnah of Ambiya Kiraam عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام, blessed companions رَضِیَ اللّٰهُ تَعَالٰی عَنْهُم and the blessed methods of our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! There are many virtues of learning the knowledge of Deen. It is narrated by Sayyiduna Hasan Basri رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه that once the Noblest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'The one who dies in the state of learning the knowledge for the propagation of Islam, there will be only one rank between him and the blessed Ambiya عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام in the Jannah (i.e., he will attain their closeness).' *(Sunan Daarimi, vol. 1, pp. 112, Hadees 354)*

Sayyiduna Safwan Bin 'Assaal Al-Muraadi رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ says that once I went in the blessed court of Holy Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم was in the Masjid, resting against His red blanket. I said, 'O Rasoolallah صَلَّی اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم, I

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am here to seek knowledge.' The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, '[Dear] seeker of the knowledge, you are welcome. No doubt, angels cover the seeker of knowledge with their wings. Then some angels reach the sky of the world, by riding upon other angels, because they love the seeker of the knowledge due to his knowledge-seeking.' i.e. they are in very huge number. *(Attargheeb Wattarheeb, Kitab-ul-'Ilm, vol. 1, pp. 66, Hadees 109)*

Dear Islamic brothers! Did you see that due to the blessings of travelling with the Madani Qafilah, one is not only capable of reaping countless virtuous deeds, but there are also glad tidings of freedom from the Hell and even the privilege of becoming deserving of Jannah is also stated in the blessed Ahadees. Therefore, for those fortunate ones travelling in the path of Allah, in the first place, Satan tries his utmost to stop an individual from travelling in the Madani Qafilah, so that he may not act upon the Madani In'amaat and if somebody manages to travel in the Madani Qafilah (by the mercy of Allah عَزَّوَجَلَّ), then Satan tries to make him commit such things in the Madani Qafilah due to which he will gather piles of sins instead of virtuous deeds. If we travel according to the prescribed instructions of the Madani Markaz, then اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, we will be safeguarded from the tricks of Satan and it will also be easier for us to reap countless virtuous deeds. In addition, it will be a lot more easier for us to act upon the Madani In'amaat.

Now, please deliver the last session of the training Bayan mentioned on page 62.

Brief schedule and the provision of Madani Qafilah

Schedule, revision of announcement and session for Madani Mashwarah (9:30 am - 9:56 am)

During this session, the first 5 minutes should be for the recitation of the Holy Quran and Na'at. Remaining 21 minutes to be spent on consultative circle meant for the revision of announcements and holding consultations, (meanwhile the booklets of Madani In'amaat should be distributed), the Ameer of the Qafilah himself should revise the schedule and the Madani Qafilah participants should be tasked to give suggestion on each activity. Suggestion shall be taken merely as a suggestion.

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Sermon about Madani mission (9:56 am - 10:37 am)

This session consists of 41 minutes. The first 26 minutes should be served in delivering Bayan from any of the booklets of Ameer-e-Ahl-e-Sunnat ‘Allamah Maulana Muhammad Ilyas ‘Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه and the last 15 minutes should be served on making the mindset on one of the twelve Madani tasks.

Session for individual worship (10:37 am - 10:56 am)

This session consists of 19 minutes. During this session, the participants of the Madani Qafilah should either recite the Glorious Quran, do Zikr of Allah عَزَّوَجَلَّ, recite Salat-‘Alan-Nabi, also study, the example of brief and actual schedule on how to act upon Madani In’amaat, the pamphlet of Yaum-e-Qufl-e-Madinah (please see pages 466 and 470 of this book), the deeds of Raza-e-Rab-ul-Anaam (pleasure of Allah عَزَّوَجَلَّ) [these can be read on page 24 of *72 Madani In’amaat*], recite incantations from the booklet ‘*40 Ruhaani Ilaj*’ [40 Spiritual Cures], as well as they can also study in it.[1]

Short invitation towards righteousness (10:56 am - 11:08 am)

During these 12 minutes, participants of Madani Qafilah should be made to memorise the short version of the invitation towards righteousness. If any of the participants has already memorised it, then he should be made to memorise the words of persuasion for individual efforts.

The method of individual effort (11:08 am - 11:20 am)

Ameer of the Qafilah should teach the method of Individual effort (during these 12 minutes) and should demonstrate the method practically. Those Islamic brothers who could not memorize the complete invitation towards righteousness can also be made to memorize it in this session.

The session of the individual effort (11:20 am - 12:00 pm)

(40 minutes) During this session, Islamic brothers should go out to invite people toward righteousness, and try to bring them along in the Masjid. Meanwhile, some Islamic

[1] It would be extremely wonderful if study is done from ‘*Jannat kay Talabgaraun kay Liye Madani Guldastah*’ [Madani Guldastah for Paradise Seekers]. The list of booklets of Ameer-e-Ahl-e-Sunnat can be seen on page 471.

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brothers should remain in the Masjid and make the mindset of one another on the 12 Madani tasks of Zayli Halqahs. In that certain period of time, meet influential personalities such as scholars, Mashaaikh and landlords etc., introduce Dawat-e-Islami and its departments as well as persuade them to travel with the Madani Qafilah.[1]

The session of learning Sunnahs (12:00 pm - 12:30 pm)

In this session, Ameer [leader] of the Madani Qafilah should teach Sunnahs to the participants of the Madani Qafilah. The sequence of learning Sunnahs is going to be different for 3 days, 12 days, and 30 days Madani Qafilahs respectively. Details are mentioned on pages 103 to 109.

Lunch break and Chowk Dars (12:30 pm)

After having lunch, deliver 7-minute Chowk Dars [Dars at square] from *Faizan-e-Sunnat*, 12 minutes before the Azan of Zuhr Salah. Having delivered the Madani Dars, try to bring the participants along with you in the Masjid. Those Islamic brothers who are supposed to deliver Dars in the Masajid located nearby should leave after the Chowk Dars.

Madani Dars after Zuhr

(7 minutes) Madani Dars will be delivered from *Faizan-e-Sunnat*.

Namaz kay Ahkam* (30 minutes)

In this session, the sequence of learning will be different in 3 days, 12 days, and 30 days Madani Qafilah respectively. The details are mentioned on pages 111 to 121.

Session of learning the method of Madani Dars and Bayan

(19 minutes) During this session, Ameer of the Qafilah should teach how to deliver a Dars to those participants who do not know how to deliver a Dars and should teach how to deliver a Bayan to those participants who do not know how to deliver a Bayan.

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[1] The method of learning individual effort of Madani In'amaat in 26 seconds is available on page 86 of the book '*Jannat kay Talabgaraun kay Liye Madani Guldastah*'.

* Laws of Salah

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Session for memorizing Du'as

(19 minutes) In summer, this session will be held at this time but in winter, it will be held after the 'Isha Salah.

Rest break

After all of the sessions, there will be break for rest until the time of 'Asr Salah.

Announcement and Bayan after 'Asr Salah

(12 minutes) The Bayan will be delivered on the topic 'virtues of calling towards righteousness'. ('Bayanaat to be delivered after 'Asr Salah' are mentioned on page 231).

Madani visit

Madani visit will be made after the 'Asr Salah.

Madani Dars between 'Asr and Maghrib

Madani Dars between 'Asr and Maghrib Salah should be delivered from the book *Faizan-e-Sunnat* [Blessings of Sunnah] and *Bayanaat-e-'Attariyyah* [Twelve Discourses of Attar] etc. In the end, there will be session of few minutes of learning and teaching Sunnahs.

Announcement and Bayan after Maghrib Salah

An efficient Muballigh (preacher) should deliver the Bayan after Maghrib and then 12 minutes of individual effort should be made. On the first day, the topics of the Bayan are 'the importance of travelling in the path of Allah and 'the virtues of intentions'. On the second day, persuade the participant to present their names [for the next Madani Qafilah] and their names should be written. On the third day, motivate Islamic brothers for travelling with Madani Qafilah by relating the sacrifices of our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی for the sake of Islam, and prepare them immediately for the next Madani Qafilah. ('Bayanaat to be delivered after Maghrib Salah' are mentioned on page 261.)

Dinner break

Take meal between Maghrib and 'Isha.

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Madani Dars after 'Isha Salah

7-Minutes Madani Dars will be delivered from the book *Faizan-e-Sunnat*.

Cassette Bayan

Before starting the CD/VCD/cassette Bayan, Islamic brothers should go out and make individual efforts for 7 minutes and then prepare for the CD/VCD/cassette Bayan. If this facility is not available, then one of the booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه should be read aloud.

Revision session

Whatever has been learnt throughout the day today, the Ameer of the Qafilah should revise it by himself and if someone wants to recite it voluntarily, then he should listen and also encourage him.

Routines before sleeping and after waking up

After practicing collective Fikr-e-Madinah[1], offering Salat-ut-Taubah, listening to the recitation of 'Surah Al-Mulk', there will be a rest time and everyone should go to sleep. Then wake up 19 minutes before Subh-e-Sadiq [beginning of Fajr time] and offer Salat-ut-Tahajjud. Those Islamic brothers who would go to nearby Masjids to deliver Dars[2] should leave before Azan of Fajr. The call of Sada-e-Madinah[3] should be made after Azan of Fajr.

Announcement and Bayan after Fajr

(From 7 to 12 minutes) Bayan after Fajr Salah should be delivered on one of the following topics: (1) Virtues of Zikr of Allah عَزَّوَجَلَّ. (2) Virtues of ﴿بِسْمِ اللّٰه﴾ (3) Virtues of the recitation of the Glorious Quran (4) Virtues of Salat-'Alan-Nabi.

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[1] Fikr-e-Madinah is a term used in Dawat-e-Islami, which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madani In'amaat booklet whilst reflecting upon virtuous and evil deeds. Please see page 473 of this book for the method of doing Fikr-e-Madinah collectively.

[2] The act of reading out passages to others from *Faizan-e-Sunnat* and booklets of Ameer-e-Ahl-e-Sunnat.

[3] In the Madani environment of Dawat-e-Islami, the term 'Sada-e-Madinah' refers to the act of waking Muslims up for Fajr Salah.

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Madani Halqah after Fajr Salah

Schedule	Madani In'aam	Minutes
Recitation of the Holy Quran (translation and commentary)	Madani In'aam no. 21	12
Reading four pages from *Faizan-e-Sunnat*	Madani In'aam no. 14	7
Reciting Shajarah and Awraad and Wazaaif	*Awraad-o-Wazaaif*, pp. 12	10
Making Isal-e-Sawab for blessed saints	*Fatihah Silsilah*, pp. 23	5
Making Du'a	" "	3
Reciting Salat-'Alan-Nabi 313 times	" "	4
Starting time of Ishraq and Chasht		
Offering Ishraq and Chasht	Madani In'aam no. 19	5

The session of learning the last ten Surahs

(Or the Halqah of Madrasa-tul-Madinah)

In the 3-day Madani Qafilah, conduct a session to learn and teach the last ten Surahs. In the 12 and 30 days Madani Qafilah, Madrasa-tul-Madinah for adults is to be conducted, in which whole Madani Qai'dah[1] should be taught.

Break for rest and breakfast after Ishraq and Chasht Salah

Breakfast at 9 o'clock (for half an hour), thereafter Madani Halqah [learning session] should be resumed (at 9:30 am).

Luggage list for Madani Qafilah

❖ A Sunnah box ❖ A Madani vest ❖ A Madani Tahband[2] ❖ Glasses for Madani guard ❖ An intentions' card ❖ Booklets of Madani In'amaat including Permanent Qufl-e-Madinah cards ❖ 2 Madani shawls ❖ 'Imamah (Islamic turban) ❖ A cap (of Islamic style that fits the head and is usually put on before wearing 'Imamah.) ❖ A Tasbih (rosary) ❖ 2 or 3 Madani suits ❖ A torch ❖ An alarm clock ❖ A blanket (to avoid the cold), mat ❖ This book '*Path to Piety*' ❖ A diary and a pen ❖ A Madani bag to carry the luggage

[1] First level for learning the recitation of the Holy Quran.

[2] Tahband is a piece of shawl worn to cover the lower part of the body from the waist to the ankles.

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❖ One stove ❖ 2 Trays (plate of clay would be excellent) ❖ One jug and 3 glasses (bowl of clay would be excellent) ❖ 3 Pans ❖ 9 Cups ❖ A kitchen knife ❖ 3 Large spoons ❖ A tea strainer ❖ A dining-mat ❖ A cloth to clean the dining-mat ❖ A teapot ❖ All the chapters of the book '*Faizan-e-Sunnat*' ❖ The book '*Namaz kay Ahkam*' [Laws of Salah] and other Madani booklets published by Maktaba-tul-Madinah (the publishing department of Dawat-e-Islami).

The schedule of Madani Qafilah in detail

Dear Islamic brothers! The Madani Qafilah always starts with the session of Madani Mashwarah. (At some places in this book, 'Madani In'amaat' are written with the two superscripted letters '*(MI)*' with their text italicized.)

Schedule, revision of announcements, session for suggestions (9:30 am - 9:56 am)

Having reached the Masjid, *(MI) perform Wudu (as per Madani In'aam no. 39) with the intention of being in the state of Wudu at all times and, if it is not Makruh time, then offer two Rak'aat (cycles) of Nafl Salah. (MI) Both Salahs, 'Tahiyya-tul-Wudu' and 'Tahiyya-tul-Masjid', have also been encompassed within these two Rak'aat.*

If one experiences tiredness, he may have rest. However, after 5 minutes, the Ameer of the Qafilah should start the session of Madani Mashwarah beginning it with the recitation of the Holy Quran and Na'at for five minutes. Then he should ask the attendees about their suggestions about different activities, (every morning, the session of recitation of Quran and Na'at should be conducted at 9:30 am, before starting the Madani Mashwarah). Madani Mashwarah session is divided into three parts: (1) Revision of the schedule. (2) Revision of the announcements. (3) Assigning the responsibilities of Madani Dars and Bayan etc. with consultation (the booklets of Madani In'amaat should also be distributed at the same time). Ameer of the Qafilah should revise the schedule. *(26 minutes)*

(1) Revision of the schedule

In the 3-day Madani Qafilah, the Ameer of the Qafilah should elaborate and revise the schedule in such a manner that the participants of Madani Qafilah understand it. It should neither be too fast nor too slow and nor slow enough that they get bored with it.

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The Ameer of the Qafilah should revise the schedule in the 3-day Madani Qafilah. In the 12-day and 30-day Madani Qafilah, this duty can be given to other capable Islamic brothers. If any other participant of the Madani Qafilah wants to do so, he should be allowed, but do not force anybody to do this act. If anyone amongst the participants begins revising it, then Ameer of the Qafilah should not interrupt him because the revision of schedule will be done in the following way: اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ! Currently, the session of Madani Mashwarah is continued. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, the session of teaching and learning will continue till 12:30 pm. (In the month of holy Ramadan, this part will not be discussed) Then, if the food is ready, (with the intention of acting upon Madani In'aam no. 11) we will eat it according to the Sunnah while sitting down observing veil within veil and eating less than appetite. If the food is not ready, then (with the intention to act upon Madani In'aam no. 36) lowering the gaze, (with the intention to act upon Madani In'aam no. 6) making Salam to the Muslims, we would reach to any crowded and bustling point and deliver Madani Dars, keeping in mind the rights of public اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Islamic brothers will get ready to come early to get the first row of the congregational Zuhr Salah, with the intention to act upon Madani In'aam no. 2 of offering Salah in the first row with Takbeer-e-Aula (saying ﴿اَللّٰهُ اَكْبَرُ﴾ at the start of Salah). After the Zuhr Salah, with the intention to act upon Madani In'aam no. 12 of delivering and listening Madani Dars, Islamic brothers will be privileged to act upon it followed by the act of teaching and learning اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. (As per Madani In'aam no. 17) Islamic brothers will have rest if there is a time left for it, else (with the intention of acting upon Madani In'aam no. 2) Islamic brothers will offer 'Asr Salah with Jama'at in the first row with Takbeer-e-Aula, along with four Rak'aat of Sunnah before the Fard congregational Salah. After the Salah, one Islamic brother will make the announcement (of Bayan) and then اِنْ شَآءَاللّٰه عَزَّوَجَلَّ a Bayan will be delivered. After the Bayan, with the intention of acting upon Madani In'aam no. 54 of Madani visit, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ some Islamic brothers will go outside the Masjid to invite others towards righteousness. Madani Dars will be continued inside the Masjid as well. Islamic brothers will return to the Masjid approximately 10 minutes before the Maghrib Salah and after relieving themselves, they should attain purification and get ready to answer the Azan and Iqamah (with the intention of acting upon Madani In'aam no. 4). Islamic brothers will then offer congregational Maghrib Salah with Takbeer-e-Aula (with the intention of acting upon Madani In'aam no. 2).

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After the Maghrib Salah, one Islamic brother will make the announcement (of Bayan) and later Bayan will be delivered. After the Bayan, 12-minutes individual efforts will be made (with the intention of acting upon Madani In'aam no. 2). If meal is ready, it will be taken (with the intention of acting upon Madani In'aam no. 11), while sitting down observing veil within veil and the Qufl-e-Madinah [spiritual lock] of stomach. In case the meal is not ready, then Islamic brothers will offer the 'Isha Salah (with the intention of acting upon Madani In'aam no. 18 & 2) in the first row with Takbeer-e-Aula, including four Rak'aat of Sunnah before the Fard congregational Salah. Having delivered Madani Dars, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, some Islamic brothers will go out for 7 minutes and (with the intention of acting upon Madani In'aam no. 22) make individual efforts on others. Afterwards (with the intention of acting upon Madani In'aam no. 47 & 65), Islamic brothers will listen to a VCD or a booklet of Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

Session of revision will be followed as per Madani In'aam no. 16 of Salat-ut-Taubah and reciting/listening to the recitation of Surah Al-Mulk (with the intention of acting upon Madani In'aam no. 3). Then having privilege of performing collective Fikr-e-Madinah[1] (with the intention of acting upon Madani In'aam no. 15), Islamic brothers will go to sleep according to Sunnah, keeping Sunnah-box at the head-side, reciting invocations and observing veil within veil as much as possible (as per Madani In'aam no. 17). At the appropriate time, Islamic brothers will be awoken for Tahajjud Salah and they will be privileged to offer Tahajjud Salah (with the intention of acting upon Madani In'aam no. 19). Afterwards, they will be engaged in recitation of Quran, Zikr and Salat (with the intention of acting upon Madani In'aam no. 70 of Shajarah 'Attariyyah). After the Fajr Azan, all Islamic brothers will go out of Masjid in order to call out Sada-e-Madinah (with the intention of acting upon Madani In'aam no. 35). They will return approximately 10 minutes before the Fajr Salah and (with the intention of acting upon Madani In'aam no. 2) they will offer congregational Fajr Salah in the first row with Takbeer-e-Aula.

[1] In order to increase my good deeds for the pleasure of Allah عَزَّوَجَلَّ, to achieve consistency in doing the same, and while trying to avoid sins, I will fill in the 'Madani In'amaat' booklet by observing Fikr-e-Madinah (contemplation) every day and then submit it on the 1st date of every Islamic month. If I succeed in acting upon a large number of Madani In'amaat, in order to be safe from the attacks of 'Riya [ostentation]' I will not let anyone know unnecessarily the number of Madani In'amaat I acted upon. I will avoid looking down upon those whose deeds are lesser than mine.

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After the prayer, one Islamic brother will make the announcement for the Bayan and then اِنْ شَآءَاللّٰه عَزَّوَجَلَّ Bayan will be delivered. Then the sessions of learning and teaching will be continued after the Bayan, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Thereafter, (with the intention of acting upon Madani In'aam no. 19) all Islamic brothers will offer the Nafl Salah of Ishraq and Chasht 20 minutes after the sunrise, and then the session of rest will start (as per Madani In'aam no. 17). At 8:45 am, all Islamic brothers will be awoken. They will relieve themselves and attain purification, take breakfast at 9:00 am and اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, the session of Madani Mashwarah will be started again at 9:30 am.

Note: The Ameer of the Qafilah should revise the schedule of that particular day accordingly. If the schedule is starting from Zuhr Salah, the revision should not start at 9:30 am. Similarly, if the Madani Qafilah is supposed to return at Maghrib, or 'Isha Salah or anytime, then the revision should be made till that time. Most importantly, on the last day of Madani Qafilah, after the revision of schedule, the Ameer of the Qafilah should make the mindset of the participants saying: Ah! It is the last day of our Madani Qafilah and now we will return to Madani Tarbiyyat Gah (training centre), where we will submit the Madani Qafilah progress. Moreover, the Ameer of the Qafilah should ask them to make good intentions by persuading the participants of Madani Qafilah. Now, the Ameer of the Qafilah should make the revision of the announcements.

(2) Revision of announcements

After the revision of schedule, the Ameer of the Qafilah should deliver a Bayan about the importance of announcements and relate some Madani pearls out of the daily Madani pearls of announcements.

Excellence of announcements

Dear Islamic brothers! Announcement serves as a link to the Bayan. If we want to deliver a Bayan, we should learn the method of making an announcement first. Announcement is also a kind of calling people towards righteousness because if someone stays in the Masjid to listen to the Bayan, and becomes a practicing believer as a result, then the announcer will also reap virtuous deeds equivalent to that practicing individual. The announcer will also reap the reward of one year worshipping in exchange to his every single word, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

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Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه quotes that Sayyiduna Musa عَلَیْهِ الصَّلٰوةُ وَالسَّلَام asked Allah, 'O Allah عَزَّوَجَلَّ, if someone brings his brother towards righteousness, and prevents his brother from sins, then what would be the reward for such individual?' The Merciful Allah عَزَّوَجَلَّ replied, 'I will write the reward of one year worship in exchange to his each word and I feel shyness to inflict him with the punishment of Hell.' *(Mukashafa-tul-Quloob, pp. 48)*

Madani pearls of announcement

Dear Islamic brothers! As the announcement is also a kind of calling people towards righteousness, therefore it is equally important to keep its etiquettes in mind.

1. The Islamic brother who is going to make the announcement should stand in the first row near the Imam and should perform Salah to the right side of the Islamic brother who says the Iqamah.
2. As the Imam finishes Salah, the Islamic brother should stand up immediately facing the Qiblah and make the announcement. He should raise his voice keeping in view the number of Salah-offering people. But remember! His voice should not be too loud that the Salah offering people get disturbance.
3. The announcement represents an introduction to the Bayan. If it is delivered in a good manner, then the listeners will have good impression about it. If the announcement is delivered in a haphazard way or too fast, then the listeners will have similar impression about the Bayan.
4. The announcer, while standing up should leave his shawl on the floor and should not fold his hands as it is done while offering Salah.
5. The announcer should memorize the announcement ahead of time.
6. The announcement should be made which is mentioned in the schedule.
7. The announcement should be made slowly, clearly and in the way that everyone can understand.

Now (during the session of Madani Mashwarah) the Ameer of the Qafilah should stand up and demonstrate how to make an announcement. Then he should ask the participants to practise it in the same way. The Ameer of the Qafilah should not force anybody. Now,

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all the participants should revise the ‘Asr announcement one by one. Then Ameer of the Qafilah will demonstrate the Maghrib announcement. Afterwards, participants will revise it, then similarly, for the Fajr Salah. The announcements are given as follows:

Announcement for Fajr

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰه

Dear Islamic brothers! Soon after the Du’a, there will be a Sunnah-inspiring Bayan. Please stay behind and earn abundance of rewards.

Announcement for ‘Asr

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰه

Dear Islamic brothers! Your kind assistance is needed for calling people towards righteousness in your area. You are requested to stay behind after the Du’a and earn abundance of rewards.

Announcement for Maghrib

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰه

Dear Islamic brothers! Soon after the Salah, there will be Sunnah-inspiring Bayan اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. *Please stay behind and earn abundance of rewards.*

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(3) Assigning responsibilities

The Ameer of the Qafilah should assign the duties of delivering Madani Dars and Bayan by visiting other Masajid along with participants in Fajr and Zuhr Salah, cooking and cleaning, etc., with consultation. Meal should be prepared from Ishraq and Chasht before the session of Madani Mashwarah. Moreover, food of two times should be prepared at once. Duties should be changed every day. Furthermore, the duty of cooking and washing utensils should not be assigned to any particular person daily, lest the person remains deprived of learning Sunnahs. If necessary, one of the Islamic brothers, during the period of rest, should be assigned at the duty of safeguarding the luggage etc.

Method of Madani Mashwarah

Dear Islamic brothers! Madani Mashwarah is held for following 9 Madani activities: (1) Chowk Dars (2) Madani Dars after Zuhr Salah (3) Announcement after ‘Asr Salah (4) Bayan after ‘Asr Salah, (5) Announcement after Maghrib Salah (6) Bayan after Maghrib Salah (7) Madani Dars after ‘Isha Salah (8) Announcement after Fajr Salah (9) Bayan after Fajr Salah.

Amongst above-mentioned nine Madani activities, every Islamic brother will give suggestion about only one task, suggestion shall be taken merely as a suggestion so that Islamic brothers should not make fun of it. The consultation should be started from the right side. For example, the Ameer of the Qafilah should ask the participants in this way, ‘Shaahid Bhai! Who should do the Madani Dars after Zuhr Salah?’ Now Shaahid Bhai will answer in this way, ‘It is my humble suggestion that Khaleel Bhai should deliver the Zuhr Dars, further, it is up to you.’ Now the Ameer of the Qafilah should seek suggestions from other Islamic brothers about the ‘Asr announcement, and one by one keep asking participants of the Madani Qafilah. The Ameer of the Qafilah should give the participants mindset of using the phrase ‘humble suggestion’ about their suggestions as a sign of humbleness. Whoever Islamic brother is assigned a responsibility should say اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ, whereas other Islamic brothers should say سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ (with the intention of doing Zikr of Allah عَزَّوَجَلَّ) every time upon a suggestion is given. Through this way, both, the one who gives suggestion and the one about whom suggestion is given are encouraged. The Ameer of the Qafilah should also make up the mindset of the participants that the one who gives suggestion should give suggestion about any responsibility, excluding himself.

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Dear Islamic brothers! By the blessing of following the above-mentioned method of Madani Mashwarah, Islamic brothers who are not acquainted with one another in the Madani Qafilah will become familiar with each other and they will feel encouraged by giving their suggestions. The Ameer of the Qafilah should request the Islamic brothers to give the names of those Islamic brothers too, who, at present, are not capable of delivering Madani Dars and Bayan. The advantage of this will be that the brothers, who (yet) do not know how to give Madani Dars and Bayan, will make up their mindset to deliver Madani Dars and Bayan. After having received suggestions from all the participants of Madani Qafilah, Ameer of the Qafilah will assign following duties to them:

1. Chowk Dars.
2. Duty to visit different Masajid for Fajr and Zuhr Salah.
3. Dars after Zuhr Salah.
4. Announcement after ʻAsr Salah.
5. 12 Minutes Bayan after Asr Salah.
6. Dars from ʻAsr to Maghrib Salah.
7. Those Islamic brothers who will go outside the Masjid for calling people towards righteousness should be informed in this session.
8. Ameer for performing Madani visit.
9. Announcement after Maghrib Salah.
10. Bayan after Maghrib Salah.
11. Dars after ʻIsha Salah.
12. Cassette/VCD/DVD Bayan after ʻIsha Salah or Dars from Rasaail-e-ʻAttariyyah.
13. Announcement after Fajr Salah.
14. Bayan after Fajr Salah.
15. Duty of serving food (two Islamic brothers).
16. Duty of awakening the Islamic brothers from sleep.
17. Duty of taking care of Masjid (i.e. lights, fans, carpets etc.).
18. Duty of requesting Salah-offering Islamic brothers to stay during Dars and Bayan.

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Responsibilities of Islamic brothers

When the responsibilities are assigned, all the Islamic brothers should write their responsibilities on their Madani pad or diary and the Ameer of the Qafilah should note down the duties of the Islamic brothers so that from time to time, he could remind them.

Session of Madani purpose (9:56 am - 10:37 am)

In this session, the Ameer of the Qafilah should deliver a Bayan for 26 minutes from any booklet of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. The Bayan should not be delivered in such a way that the participants get bored. Through this Bayan, the Ameer of the Qafilah should give mindset to the Islamic brothers, '*I want to become pious*'. Through this Bayan, the Ameer of the Qafilah should instil the passion of performing virtuous deeds into the participants, making up their mind, if they do not travel with Madani Qafilah, they begin to travel, if they do not deliver Dars, they begin to deliver Dars, if they do not attend the congregation, they begin to attend it as well as the Ameer of the Qafilah should motivate all the Islamic brothers towards making individual effort '*I must strive to reform myself and people of the entire world* اِنْ شَآءَاللّٰه عَزَّوَجَلَّ'. Everyone should have a mindset to act upon the Madani In'amaat in order to reform himself and travel with the Madani Qafilah for the reform of the people of the entire world. In the end, make up the mindset for one of the Madani activities of Zayli Halqahs daily. Madani activities of Zayli Halqahs are as follows:

5 Daily Madani activities

1. Sada-e-Madinah (waking Muslims up for Fajr Salah)
2. Madani Halqah after Fajr Salah
3. Dars in the Masjid
4. Chowk Dars
5. Madrasa-tul-Madinah for adults

5 Weekly Madani activities

1. Weekly Ijtima'
2. I'tikaf on a holiday
3. Weekly Madani Muzakarah

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4. Weekly Madani Halqah
5. Madani visit

2 Monthly Madani activities

1. Madani In'amaat
2. Madani Qafilah

The Ameer of the Qafilah should now say 'I am also making a firm intention to act upon the above-mentioned Madani activities and you should also make intention to act upon them, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.'

Bayanaat in Madani Qafilah

(From the booklets of Ameer-e-Ahl-e-Sunnat)

In a 3-day Madani Qafilah

1. *Mayn Sudherna Chahta Hoon* [I Want to Rectify Myself] or *Masjidayn Khushbu-dar Rakhiye* [Keep Masjid Fragrant].
2. *Dawat-e-Islami ka Ta'aruf* [Introduction to Dawat-e-Islami] or Madani parables.
3. *Nayk Bannay ka Nuskha* [Method of Becoming Pious].

Deliver Bayanaat from different booklets in the 3-day Madani Qafilah of every month.

In a 12-day Madani Qafilah

1. *Mayn Sudherna Chahta Hoon* [I Want to Rectify Myself]
2. *Anmol Heeray* [Priceless Diamonds]
3. *Nayk Bannay ka Nuskha* [Method of Becoming Pious]
4. Masjidayn Khushbu-dar Rakhiye [Keep Masjid Fragrant]
5. *Dawat-e-Islami ka Ta'aruf* [Introduction to Dawat-e-Islami] or Madani parables
6. *Josh-e-Imani* [Spiritual Enthusiasm]

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7. *Gheebat ki Tabah Kariyan* [Backbiting – A Cancer in our Society]
8. *Weeran Mahal* [Deserted Palace]
9. *Ihtiram-e-Muslim* [The Respect of a Muslim]
10. *Zulm Ka Anjam* [Consequences of Cruelty]
11. Gunahaun ka ʻIlaj [Cure for Sins]
12. Badshahaun ki Haddiyan [Bones of Kings]

In a 30-day Madani Qafilah

Dear Islamic brothers! In 30-day Madani Qafilah, the schedule is modified as follows: First 3 days, there is a training of Islamic brothers regarding Madani Qafilah. Then in the next 12 days, Islamic brothers travel in a Madani Qafilah. Afterwards, performance is assessed and a 3-day additional training is provided. Thereafter, Islamic brothers will travel in a 12-day Madani Qafilah. It is for this reason that Bayanaat are divided into two parts as follows:

First 12 days

In the first 12 days, Bayanaat will be delivered from the above-mentioned 12 booklets.

Next 12 days

1. *Qiyamat ka Imtihan* [Test of the Judgement Day]
2. *Murday kay Sadmay* [Shocks of the Deceased]
3. *Dawat-e-Islami ka Ta'aruf* [Introduction to Dawat-e-Islami]
4. *Kafan Choron kay Inkashafat* [Revelations of Shroud Thieves]
5. *Shaytan kay Chaar Gadhay* [Four Donkeys of Satan]
6. *Gaanay Baajay ki Holnakiyan* [Devastations of Music]
7. *Abu Jahl ki Maut* [Death of Abu Jahl]
8. *Nahr ki Sada`ayn* [Calls of the River]
9. *Pul-Siraat ki Dehshat* [Fear of the Bridge of Siraat]
10. *Zulm ka Anjam* [Consequences of Cruelty]

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11. *Buray Khatimay kay Asbab* [Causes of Bad End]
12. *Bhayanak Aoont* [Fearsome Camel]

Session of individual worship (10:37 am - 10:56 am)

During this time (19 minutes), the Ameer of the Qafilah should try to keep all Islamic brothers busy performing individual worship. Someone should engage himself in reciting the Glorious Quran, whilst someone can do Zikr of Allah عَزَّوَجَلَّ, somebody should engage himself in the recitation of Salat-'Alan-Nabi (313 times facing Madinah), any of them can recite Wazaaif from the *Shajarah* or someone should recite invocations from the booklet *40 Ruhaani 'Ilaj* [40 Spiritual Cures] and somebody should keep himself busy studying [Islamic books]. In short, no one should sit idle in this Halqah (session).

Session of calling people towards righteousness (10:56 am - 11:08 am)

During this 12-minute session, the Ameer of the Qafilah should make others memorise the brief call towards righteousness. If anyone wants to read out willingly, he should do so. Having memorised the call towards righteousness, inspirational Bayanaat can also be added in the memorising session.

Method of doing individual effort (11:08 am - 11:19 am)

The Ameer of the Qafilah should teach the method of individual effort and should relate some Madani pearls regarding the individual effort.

Madani pearls of individual effort

1. Individual effort is the soul of Madani activities.
2. Approximately 99 percent of Madani activities of Dawat-e-Islami are being carried out by the individual efforts alone.
3. The soul of individual effort is sociability and friendly attitude.
4. It is crucial for the one who makes individual effort that he understands the mental capacity of the person he is talking to.

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5. Whether it is an individual effort, Madani Qafilah, Sunnah-inspiring sessions of Ijtima', or any other religious or worldly matter, no one should be asked such questions directly that could involve him in the risk of telling a lie. As it is an era of heedlessness and carelessness, so people tell a lie without hesitation, hence a great deal of carefulness is required in this regard.

6. There should be two Islamic brothers when going to make individual effort.

7. Islamic brothers should keep themselves busy doing Zikr[1] and reciting Salat-'Alan-Nabi instead of talking to each other.

8. Whomever Islamic brothers visit, they should do Salam and meet him warmly.

9. Ask the Islamic brother his name so that it reduces unfamiliarity.

10. Then say like this, '*A Madani Qafilah of Dawat-e-Islami has been travelling in the way of Allah and is now staying at nearby Masjid situated in your locality namely (Masjid name)*'. Afterwards, make an individual effort with the help of any 'inspirational Bayan' out of mentioned 'inspirational Bayanaat'. (Go through the 'inspirational Bayanaat' at page 95.)

11. Persuade him in a way that if he is already a Salah-offering person, it may not give offence to him and if he is not a practicing Muslim, he might not utter this fact. Moreover, request him to offer Salah in the Masjid in his locality where Madani activities of Dawat-e-Islami are taking place.

12. Relate the blessings and excellence of the Sunnah-inspiring Ijtima' and the Madani Qafilah. If the person listening to you just says 'yes', encourage him to say اِنْ شَآءَاللّٰه عَزَّوَجَلَّ as well. If possible, motivate him to develop the habit of saying اِنْ شَآءَاللّٰه عَزَّوَجَلَّ keeping in view the meaning of it. It means, '*if Allah* عَزَّوَجَلَّ *wills*' and certainly we can do nothing unless Allah عَزَّوَجَلَّ wills.

13. If the Islamic brother is ready to travel with Madani Qafilah, then ask the date when he is supposed to travel, note down the date along with his name, address, phone number etc. and keep in contact with him until he is privileged to travel with the Madani Qafilah.

[1] Invocations made for remembrance of Allah عَزَّوَجَلَّ.

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14. Keep in contact with him even after he has travelled with Madani Qafilah until he adapts to the Madani environment of Dawat-e-Islami and makes others travel with Madani Qafilah.

15. Invite and request the Islamic brothers to come along to Masjid saying these words, 'اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ at the moment, the session of learning and teaching is continued in the Masjid, you also join this'.

16. If the Islamic brother is ready, then take him with you to the Masjid and attend the learning session.

17. If the Islamic brother is not ready to go to the Masjid, then ask him, 'When will you come? We will wait for you.'

18. Never argue or get into long discussions with anyone during the individual effort.

19. If anybody hurts or scolds, be calm and have patience and earn loads of rewards.

20. For individual efforts, take care of punctuality of time and complete within prescribed 40-minute period. In case one spend one hour or one and a half hours, it will affect the period of other sessions.

21. Do not criticise one another.

22. Do not indulge yourselves in committing evil suspicions or ill-opinions against the Ameer of the Qafilah.

23. Instead of arguing about any responsible Islamic brother, just speak about preparing a Madani Qafilah from this Madani Qafilah. Moreover, upon returning to your locality, discuss about Madani activities in the Zayli Halqah.

24. During the individual effort, at least three Islamic brothers should stay in the Masjid and make the mindset of one another upon doing the Madani activities of the Zayli Halqah.

25. During 30-day and 12-day Madani Qafilahs, those Islamic brothers who could not memorise the 'inspirational Bayanaat' in previous session can memorise now. Furthermore, they should read out to one another after memorising.

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The session of individual effort (11:20 am - 12:00 pm)

During this session, *(MI) Islamic brothers, lowering their gaze (MI) should visit the general Muslims in an awe-inspiring way, make individual efforts upon them beginning it with saying Salam to them followed by forbidding them from committing sins, carrying out virtuous deeds, giving them the mindset of contemplating about death and Hereafter. Afterwards, invite them to travel with Madani Qafilah as well as request them to walk along with you to the Masjid.* This should be done with lowered gaze and in a courteous manner. *(MI) Try your utmost to communicate without staring at the face of the Islamic brother* (to develop this habit, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, the glasses for Qufl-e-Madinah [Madani lock] of the eyes is beneficial).

During this period, Islamic brothers will stay inside the Masjid and make up the mindset of one another to do Madani activities of Zayli Halqahs. In that certain period of time, meet influential personalities such as scholars, Mashaaikh and landlords etc., introduce Dawat-e-Islami and its departments as well as persuade them to travel with Madani Qafilah. (41 minutes)

Inspirational Bayanaat for individual effort

First inspirational Bayan

Sacrifices in Divine path

اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ! It is our good fortune that we are Muslims. Just think! We have been blessed with the Noor [light] of Islam at our home, but our Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم suffered from a lot of troubles to preach it. The unfortunate unbelievers distressed him very much; they spoke ill of him and created hurdles in his path. Sometimes, they put gut of camel on his holy back while he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was performing Sajdah. When he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went to Taif to preach about Islam, the wicked unbelievers spoke ill of him, made fun of him and even stoned him due to which; his delicate body was covered in blood and his blessed shoes were filled with blood. When the Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sat down in anxiety, the cruel unbelievers would

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make him stand up holding his arm, when he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم began to walk again, they would again begin to stone him. But the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم did not lose courage and continued to strive constantly. Eventually, these struggles bore fruit and the light of Islam spread throughout the world.

Did you see how our Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم preached about Islam bearing severe hardships? His blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم and blessed Awliya رَحِمَہُمُ اللّٰہُ تَعَالٰی also travelled all over the world to spread the message of Islam. They even sacrificed their lives in Divine path for the sake of Islam. It is the fruit of the struggles of those blessed Allah-loving people that the tree of Islam seems evergreen today.

The 1400-year history of the Muslims shows that we were the only nation of the world that had greatness, glory, respect and honour. But alas! The present miserable condition of Muslims is not hidden from anyone. Why is there a huge difference between our present and past? The Muslims of the past offered Salah but most of us do not offer it; they were the followers of Sunnahs but we are fond of fashion; they performed righteous deeds themselves and motivated others to do them but we commit sins ourselves and provide others with the means of sins as well; they travelled in the Divine path for the glory of Islam but we travel faraway seeking worldly wealth; they struggled to perform good deeds but we wish to get wealth. The blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم and blessed saints رَحِمَہُمُ اللّٰہُ تَعَالٰی made countless sacrifices for Islam. We have also been blessed with Islam but alas! We make no effort to promote and to propagate it. Today, Muslims are openly missing Salah and committing other sins. Masajid are deserted but places of sins are overcrowded. Carelessness in religion has been widespread.

Dear brother! Very soon we will die, be buried in the dark grave and reap what we sow. Frightening darkness of the grave and the horrible situations of the Judgement Day are not the things one could forget. After Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, Nubuwwah [Prophethood] will not be granted to anyone. So now we – the slaves of the Beloved Rasool – have to strive to reform ourselves and the people of the entire world. And one of its useful means is to travel with Madani Qafilah in the company of the devotees of Rasool. Sacrificing one's time, wealth and life, and bearing hardships for the achievement of this purpose are all great Sunnahs. While travelling with Madani Qafilah, one gets religious knowledge, which has its own excellence.

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It has been narrated from Sayyiduna Abu Darda رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ heard the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم say: Whoever follows a path in the search of knowledge, Allah عَزَّوَجَلَّ makes the path to Paradise easy for him, and without doubt, the angels, who feel pleased with the deed of the knowledge-seeker, spread their wings for him, and without doubt, the inhabitants of the Heavens and earth, even fish in the sea pray for the forgiveness of the Islamic scholar. And the superiority of scholar over worshipper is similar to that of the full moon over rest of the stars, and without doubt, scholars are the inheritors of Ambiya, as without doubt, Ambiya عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام do not leave dirhams and dinars (wealth) as inheritance, but these pure souls leave knowledge as their only inheritance, so whoever gains this has gained a large share. *(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 145, Hadees 223)*

Dear brother! Just think! In order to fulfil worldly needs and to get worldly luxuries, people travel to other countries and stay away from their parents, wife, children and friends for many years. The afterlife is far more important than the worldly life. I request you to travel with a Madani Qafilah only for 30 days. Please make an intention and get your name noted down. May Allah عَزَّوَجَلَّ grant you and me blessings in the worldly life and in afterlife!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Second inspirational Bayan

IMPORTANCE OF TIME

Allah عَزَّوَجَلَّ has made us the noblest amongst all creatures and bestowed Iman upon us for the sake of His Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Allah عَزَّوَجَلَّ has also created many blessings for us in the worldly life, such as the moon, the sun, air, water etc.

Dear Islamic brother! Time and life are also two advantages bestowed upon us by Allah عَزَّوَجَلَّ. The wealth lost once can be regained but the time lost once can never be regained. Sayyiduna Ma'qil Bin Yasaar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'There is no such day that comes in the world and does not make the following announcement: O offspring [children] of Aadam! I am a new creation for you. Tomorrow, on the Day of Judgement, I will give evidence of what you do today

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in me. You do good deed in me so that I give evidence of the good deed for you on the Judgement Day. After I have gone, you will never see me.'

(Hilyat-ul-Awliya, vol. 2, pp. 344, Hadees 2501)

Those who valued their time in the world became successful. By the grace of Allah عَزَّوَجَلَّ and by the blessing of valuing their time, 'Abdul Qaadir Jeelani رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه became 'Ghaus-e-A'zam'; 'Ali Hajwayri رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه was known as 'Daata Ganj Bakhsh' and Mu'eenuddin رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه became 'Khuwajah Ghareeb Nawaz'.

Dear Islamic brother! We should spend our time obeying Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم. To keep a good company is very essential for this purpose. The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'The example of a good and bad companion is like that of a musk-carrying person and a furnace-stoking person. The musk-carrying person will either give some gift to you or you will buy from him or you will have nice fragrance from him, whereas the furnace-stoking person will either burn your clothes or you will have foul smell from him.' *(Sahih Muslim, Kitab-ul-Bir Was-Silah, pp. 1414, Hadees 2628)*

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! The pleasant environment of Dawat-e-Islami provides us with a good company. Through the blessings of this Madani environment, thousands of Muslims have been privileged to repent of sins and to tread the path of Salah and Sunnah. Those who did not use to offer Salah, began to offer it, those who were habitual of unlawful gazing, began to act upon the Sunnah of keeping eyes lowered, those who were fond of listening to songs, began to listen to the CD/cassette of Sunnah-inspiring Bayanaat and Madani Muzakarahs[1], those who used obscene language, became the reciters of Na'ats of Beloved Mustafa صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم, those dreaming of seeing the glamour of European countries, became eager to see the green dome, those who were lost in love for wealth, became concerned about afterlife, those who enjoyed dirty booklets and digests, became the readers of the booklets and other religious books of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه and the scholars of Ahl-e-Sunnat دَامَتْ فُيُوْضُهُم, those who used to tour for enjoyment, became the travellers of the Divine path, those who had the motto '*Eat, drink and be merry,*' adopted this Madani aim that '*I must strive to reform myself and the people of the entire world,* اِنْ شَآءَاللّٰه عَزَّوَجَلَّ'.

[1] A questions/answers session

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اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami travel in Divine path for 3, 12, and 30 days and for 12 months. Through the blessings of these Madani Qafilahs, one not only offers 5-time Salah regularly but also learns Sunnahs of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. In addition to this, he receives the reward of gaining religious knowledge as well. You too should intend to travel with Madani Qafilah. May Allah عَزَّوَجَلَّ privilege you to travel to Makkah and Madinah again and again!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Third inspirational Bayan

Call towards righteousness

اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! We are Muslims and every deed of Muslim should be performed for the pleasure of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, but unfortunately, today majority of us are drifting away from the path of piety. Perhaps this is the reason why we are facing different types of troubles: Some of us are ill, some are in debt, some have family discords, some are jobless and poverty-stricken, some desire for children and some are sick of their disobedient children. In short, everyone is suffering from some sort of trouble. Certainly the only solution to every problem of the world and the afterlife is to obey Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. The first Fard for Muslims is Salah, but alas! Our Masajid are deserted. Certainly 'Salah is the pillar of religion'. *(Kanz-ul-'Ummal, Kitab-us-Salah, vol. 7, pp. 115, Hadees 18885)*

- Salah pleases Allah عَزَّوَجَلَّ, Salah brings mercy, sins are forgiven by Salah, Salah prevents diseases, Salah is the means of prayers being answered.

  (Kanz-ul-'Ummal, vol. 7, pp. 127, Hadees 19036)

- Salah causes blessings in subsistence, Salah is the light for dark grave, Salah is the key to Paradise. *(Al-Musnad Imam Ahmad Bin Hanbal, vol. 5, pp. 103, Hadees 14668)*

- Salah is the Noor of Muslim. *(Al-Jami'-us-Sagheer, pp. 319, Hadees 5180)*

- Salah is the coolness [i.e. a means of great pleasure] of the eyes of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. *(Kanz-ul-'Ummal, vol. 7, pp. 117, Hadees 18908)*

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- Salah brings ease at the bridge of Siraat, the intercession of the Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم will be bestowed upon the one who offers Salah.

- Allah عَزَّوَجَلَّ gets displeased with the one who does not offer Salah; the one who deliberately misses even a single Salah, his name is written on the door of the Hell. *(Ibid, vol. 7, pp. 132, Hadees 19086)*

Life is very short. Wise is indeed the person who makes only as much preparations for the world as he has to live in it and as much preparations for the afterlife as he has to live in it. Many cheerful people suddenly meet their death and reach the dark grave very rapidly. In a similar way, we too will have to die, be buried in the dark grave and reap what we sow. It is stated in a blessed Hadees: The grave calls out daily, 'O man! Have you forgotten me? Remember! I am the place of loneliness, I am the place of strangeness, I am the place of agitation [i.e. fear], I am the place of worms and insects, I am a narrow place, except for whom Allah عَزَّوَجَلَّ makes me spacious.' Then he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم further said, 'The grave is either one of the gardens of Paradise or one of the pits of Hell.' *(Al-Mu'jam-ul-Awsat, vol. 6, pp. 232, Hadees 8613)*

The Day of Judgement will be 50 thousand years long. People will come out of their graves. Only a mile and a quarter away, the sun will be blazing down. People will be made to stand on the extremely hot ground. A Hadees states that the bondman will not be able to move his feet on the Day of Judgement unless he is asked five questions:

1. How did you spend your life?
2. How did you spend your youth?
3. How did you earn wealth and
4. how did you spend it?
5. How far did you act upon your knowledge? *(Sunan-ut-Tirmizi, vol. 4, pp. 188, Hadees 2424)*

A Madani Qafilah of Dawat-e-Islami is staying in the _____ Masjid of your locality with the sole aim of preaching Quran and Sunnah. You also spend some of your precious moments with us and come to the Masjid where the Sunnah-inspiring Dars is going on. You will get a huge treasure of reward, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. The Greatest

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Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'O Abu Zar (رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ)! For you to learn one Ayah of the Book of Allah عَزَّوَجَلَّ in the morning is better than offering 100 Rak'aat and for you to learn one thing about knowledge in the morning is better than offering 1000 Rak'aat Salah, whether you act upon it or not.' *(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 142, Hadees 419)*

If you have time, please come with us right now. May Allah عَزَّوَجَلَّ grant you and us blessings in the worldly life as well as in the afterlife!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Fourth inspirational Bayan

Presence in the court of Allah عَزَّوَجَلَّ

Dear Islamic brother! No Muslim can deny the fact that everyone – after spending this short-lived worldly life – will be presented in the Divine court where he will be held accountable for all of his deeds. Different people will be presented in different ways. Someone will be falling into his own sweat; someone will be engulfed by the fear of being disgraced; someone's back will get bent due to hunger; someone will be extremely thirsty; someone will turn pale after seeing the Hell and someone will shed tears of shame because of being prevented from Heaven. On the other hand, some fortunate people will have no fear and grief and will be under the shade of 'Arsh. They will be given the book of deeds in their right hands; they will be drinking water from the pool of Kawsar; they will cross the Siraat bridge very swiftly and they will enter Heaven. Certainly, the first group will comprise those who had led their life disobeying Allah عَزَّوَجَلَّ, while the second group will comprise those who had spent life obeying Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Dear brother! If we want to remain safe from the troubles of the Judgement Day, we should spend our short life in such a way that we attain the pleasure of Allah عَزَّوَجَلَّ. In order to achieve this aim, we must gain religious knowledge. One of the excellent ways of gaining religious knowledge is to travel with the Madani Qafilahs of the devotees of Rasool. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! The Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami continue to have the privilege of travelling in the Divine path for 3, 12 and 30 days and for 12

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months. By the blessings of these Madani Qafilahs, one offers Salah punctually, learns the Sunnah of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and gets the reward of travelling for learning religious knowledge.

It has been narrated by Sayyiduna Abu Darda رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that he heard the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم say: Whoever follows a path in search of knowledge, Allah عَزَّوَجَلَّ makes the path to Paradise easy for him, and without doubt, the angels, who feel pleased with the deed of the knowledge-seeker spread their wings for him, and without doubt, the inhabitants of the earth and sky, even fish in the sea, pray for the forgiveness of the Islamic scholar. And the superiority of scholar over worshipper is like that of the full moon to rest of the stars and without doubt, scholars are the inheritors of Ambiya, as without doubt, Ambiya عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام do not leave dirhams and dinars (wealth) as inheritance, but these pure souls leave knowledge as their only inheritance, so whoever gains this has gained a large share.

(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 145, Hadees 223)

Furthermore, if we travel with these Madani Qafilahs changing our daily routines and staying away from our family and friends, we will get the opportunity of pondering honestly over our lifestyle. We will have the wish of making our afterlife better. As a result, we will feel shame for our past sins and be privileged to repent of them. As a result of travelling with these Madani Qafilahs regularly, the habit of using indecent and foul language will be replaced with reciting the Holy Quran, Salat-'Alan-Nabi, Hamd of Allah عَزَّوَجَلَّ and Na'at of Beloved Mustafa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. One whose heart was full of worldly love would become anxious for the betterment of his afterlife. One who proudly followed the fashion and western culture would follow the Sunnahs of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Avoiding the lifestyle of non-Muslims, one will develop passion for following in the footsteps of pious predecessors رَحِمَہُمُ اللّٰہُ تَعَالٰی. The desire of seeing glamour and charm of European countries will be suppressed and one will be privileged to have a deep yearning to travel to the sacred land of Makkah and Madinah. Instead of spending precious time only in earning the worldly wealth, the mindset of spending it in serving Islam for the betterment of Hereafter will be created, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ. You should also make the intention of travelling with the Madani Qafilah.

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Session of learning Sunnahs (12:00 pm - 12:30 pm)

The sequence and arrangement of learning Sunnahs for 3-day, 12-day and 30-day Madani Qafilah will be different respectively. During this session, the Ameer of the Qafilah should show the most affectionate behaviour and not reprimand anybody. Remember! In this session, Sunnahs will be taught and memorised. In addition, make the mindset of the participants to act upon the Sunnahs. The participants of Madani Qafilah should not be forced to tell Sunnahs. If anybody wants to tell willingly himself after having memorised it, then he is to be enlisted. Otherwise no strictness to be carried out in anyway.

Hay falah-o-kamrani narmi-o-aasani mayn
Her bana kaam bigar jata hay nadani mayn

Success lies in gentleness and easiness
Unwisdom turns even success into failure

◆◆◆

12-Month schedule of learning Sunnahs and manners

(For 3-day monthly Madani Qafilah)

Muharram-ul-Haraam

The sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

Day	Sunan & manners	Reference
1st	Sunnahs and manners of participating in the funeral procession and shouldering the bier.	*Laws of Salah, pp. 219*
2nd	Sunnahs and manners of entering the graveyard.	*pp. 443 of this book*
3rd	Sunnahs and manners of throwing a handful of earth onto the grave.	*Laws of Salah, pp. 267*

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Safar-ul-Muzaffar

The sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

Day	Sunan & manners	Reference
1st	Sunnahs and manners of purification after excretion of waste matter (Istinja[1]).	*pp. 446 of this book*
2nd	Sunnahs and manners of hair-cut and removing pubic hair.	*pp. 397 of this book*
3rd	Sunnahs and manners of wearing the 'Imamah (Islamic turban).	*pp. 434 of this book*

Rabi'-ul-Awwal

The sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

Day	Sunan & manners	Reference
1st	Sunnahs and manners of wearing clothes.	*pp. 431 of this book*
2nd	Sunnahs and manners of applying the kohl (Surmah[2]).	*pp. 391 of this book*
3rd	Sunnahs and manners of embracing one another.	*pp. 367 of this book*

Rabi'-ul-Aakhir

The sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

Day	Sunan & manners	Reference
1st	Sunnahs and manners of applying fragrance ('Itr).	*pp. 412 of this book*
2nd	Sunnahs and manners of applying oil and combing.	*pp. 406 of this book*
3rd	Sunnahs and manners of clipping nails.	*pp. 400 of this book*

[1] Purifying the excretory organs after excretion of waste matter from body.

[2] Dry collyrium put in eyes

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Jumadal Awwal

The sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

Day	Sunan & manners	Reference
1st	Sunnahs and manners of drinking water.	*pp. 422 of this book*
2nd	Sunnahs and manners of entering the Masjid.	*pp. 41 of this book*
3rd	Manners and Madani pearls of sitting in the Masjid.	*pp. 43 of this book*

Jumadal Aakhir

The sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

Day	Sunan & manners	Reference
1st	Sunnahs and manners of sitting in a congregation or a gathering.	*pp. 429 of this book*
2nd	Sunnahs and manners of walking.	*pp. 426 of this book*
3rd	Sunnahs and manners of shaking hands.	*pp. 371 of this book*

Rajab-ul-Murajjab

The sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

Day	Sunan & manners	Reference
1st	Sunnahs and manners of hospitality.	*pp. 452 of this book*
2nd	Sunnahs and manners of adorning oneself.	*pp. 410 of this book*
3rd	Sunnahs and manners of sneezing.	*pp. 394 of this book*

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Sha'ban-ul-Mu'azzam

The sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

Day	Sunan & manners	Reference
1st	The method and Madani pearls of performing Tayammum[1].	*Laws of Salah, pp. 71*
2nd	Sunnahs and manners of keeping Sunnah-conforming hairstyle.	*pp. 402 of this book*
3rd	Sunnahs and manners of talking.	*pp. 373 of this book*

Ramadan-ul-Mubarak

The sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

Day	Sunan & manners	Reference
1st	Sunnahs and manners of eating meal.	*pp. 417 of this book*
2nd	Sunnahs and manners of saying Salam.	*pp. 358 of this book*
3rd	Sunnahs and manners of using Miswak[2].	*pp. 441 of this book*

Shawwal-ul-Mukarram

The sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

Day	Sunan & manners	Reference
1st	Sunnahs and manners of travelling.	*pp. 383 of this book*
2nd	Sunnahs and manners of entering and leaving home.	*pp. 376 of this book*
3rd	Sunnahs and manners of wearing shoes.	*pp. 436 of this book*

[1] An alternate of Wudu/Ghusl for getting purity when Wudu/Ghusl cannot be performed due to valid excuse.

[2] A twig from a tree used for brushing teeth.

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Zul-Qa'da-til-Haraam

The sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

Day	Sunan & manners	Reference
1st	Sunnahs and manners of sleeping.	*pp. 438 of this book*
2nd	Sunnahs and manners of applying oil.	*pp. 406 of this book*
3rd	Sunnahs and manners of applying kohl (Surmah).	*pp. 391 of this book*

Zul-Hijja-til-Haraam

The sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

Day	Sunan & manners	Reference
1st	Sunnahs and manners of hair-cut and removing pubic hair.	*pp. 397 of this book*
2nd	Sunnahs and manners of hospitality.	*pp. 452 of this book*
3rd	Sunnahs and manners of sitting.	*pp. 429 of this book*

Chronological order of learning and teaching Sunnahs in the 12-day Madani Qafilah

1. Sunnahs and manners of eating meal.
2. Sunnahs and manners of purification after excretion of waste matter (Istinja).
3. Sunnahs and manners of using Miswak.
4. Sunnahs and manners of sitting and standing.
5. Sunnahs and manners of sleeping.
6. *Revision of the Sunnahs that have been learnt before.*
7. Sunnahs and manners of drinking water.
8. Sunnahs and manners of applying 'Itr (fragrance).
9. Sunnahs and manners of sneezing.

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10. Sunnahs and manners of entering and leaving the house.
11. Sunnahs and manners of applying oil to the hair.
12. *Revision of the Sunnahs that have been learnt before.*

Chronological order to learn Sunnahs during 30-day Madani Qafilah

First 12 days

1. Sunnahs and manners of Salam [Islamic greeting].
2. Sunnahs and manners of eating meal.
3. Sunnahs and manners of using Miswak.
4. Sunnahs and manners of tying an 'Imamah (Islamic turban).
5. Sunnahs and manners of purification after excretion of waste matter (Istinja).
6. *Revision of the Sunnahs that have been learnt before.*
7. Sunnahs and manners of sleeping.
8. Sunnahs and manners of drinking [water etc.].
9. Sunnahs and manners of talking.
10. Sunnahs and manners of applying 'Itr (perfume)
11. Sunnahs and manners of wearing a dress.
12. *Revision of the Sunnahs that have been learnt before.*

Next 12 days

1. Sunnahs and manners of sneezing.
2. Sunnahs and manners of entering and leaving home.
3. Sunnahs and manners of applying kohl [Surmah].
4. Sunnahs and manners of applying oil.
5. Sunnahs and manners of adorning oneself.
6. *Revision of the Sunnahs that have been learnt before.*
7. Sunnahs and manners of wearing shoes.

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8. Sunnahs and manners of Salam [Islamic greeting].
9. Sunnahs and manners of serving guests.
10. Sunnahs and manners of hair-cut and cutting nails etc.
11. Sunnahs and manners of giving and paying back loan.
12. *Revision of the Sunnahs that have been learnt before.*

Note: Sunnahs and manners are mentioned on page 358.

Break for lunch (12:30 pm)

Now it is the time for lunch. The Ameer of the Qafilah should make up the mind-set of Islamic brothers to eat less than their appetite and give them suggestion to act upon the Sunnah of eating with three fingers. In order to develop the habit in ourselves and make others to follow this Sunnah of taking meal with three fingers, Ameer of the Qafilah should keep some rubber bands in his pocket. Every time on the occasion of having meal, he should request Islamic brothers to put it on the fingers next to the little one, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ it will be beneficial. It is important that Ameer of the Qafilah should explain every now and then that the use of rubber band is to develop the habit of Sunnah, as tying the fingers is not the act of Sunnah, nor it is prohibited. If possible, *(MI) also try your utmost to use clay utensils*.

Chowk Dars

12 minutes before the Zuhr Azan and following upon the Madani In'aam, make the intention of giving *(MI) at least two Dars from Faizan-e-Sunnat daily for 7 minutes*, taking care of the rights of public; for example standing at the side of road without blocking the way for pedestrians and cattle. *(MI) Keep quiet when Azan is called out, answer the Azan,* avoid talking with gestures and signs and do not do any act like picking or placing something during the Azan. (During the period of Azan and Iqamah, always practise in the same way.)

Every Islamic brother should try his utmost to bring one Islamic brother along with him to offer congregational Zuhr Salah *(MI) including Sunnat-e-Qabliyyah [preceding Sunnah Salah] (MI) in the first row with Takbeer-e-Aula as well as (MI) try to be in the state of*

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Khushu' and Khudu' [humility of the heart and the body]. After the Salah, make Du'a (keeping in mind all the manners of the Du'a). Those Islamic brothers who are supposed to deliver Dars in the nearby Masjid should depart, whereas other Islamic brothers should stay behind and listen to Chowk Dars from *Faizan-e-Sunnat* in the Masjid where they performed Salah. Moreover, upon the calling out of Azan, no Islamic brothers is allowed to leave now for another Masjid.

It is stated on page 697 of the 1250-page book *Bahar-e-Shari'at* volume 1, part 4, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: **Ruling:** He who has not offered Salah, his departure from the Masjid after the Azan is Makruh Tahreemi. The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whoever hears the Azan when he is in the Masjid, then goes out and does not go out for any (legitimate) need and does not intend to return, is a hypocrite.' *(Sunan Ibn Majah, vol. 1, pp. 405, Hadees 734)*

Ruling: Whoever is the Imam or Muazzin of any other Masjid and people of that Masjid gather due to him, otherwise they will disperse, then such a man should go to his Masjid even though Iqamah has been called out in this Masjid. If Jama'at has already been led in that Masjid where he is an Imam or Muazzin, then he is not allowed to go.

Dars from Faizan-e-Sunnat (7 minutes)

After Zuhr Salah, Madani Dars should be delivered from the book *Faizan-e-Sunnat*. One Islamic brother should be a well-wisher who politely asks people to sit closer during Madani Dars/Bayan, plus requests the ones to attend Madani Dars who are leaving. After the Madani Dars, Islamic brothers should make individual effort while sitting.

The session of learning Salah

A 30-minute session for learning '*Namaz kay Ahkam*' [Laws of Salah] should be conducted. Whatever is mentioned in the book (*Laws of Salah*) should be read aloud, make others memorise it and do not explain yourself nor argue in any matter. If anybody argues with you then Ameer of the Qafilah should humbly say to him that it is mentioned in the book *Laws of Salah* please contact the scholars for further information. The sequence of this learning and teaching session in the 3-day, 12-day and 30-day Madani Qafilah will be different. It is mentioned below:

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12-Month schedule of learning and teaching from 'Laws of Salah'*

(During 3-day monthly Madani Qafilah)

Muharram-ul-Haraam

The sequence of learning and teaching from '*Laws of Salah*':

First day: Method of Wudu, Faraaid of Wudu and Sunan of Wudu *(pp. 5-9)*. (The Ameer of the Qafilah should make Islamic brothers memorise the obligatory and Sunnah acts of Wudu and the rest should only be read aloud in an understandable manner.)

Second day: The method of Ghusl and the Faraaid of Ghusl *(pp. 54-56)*. (The Ameer of the Qafilah should make Islamic brothers memorise the Faraaid of Ghusl and the rest should only be read aloud in an understandable manner.)

Third day: Sunan and Faraaid of Tayammum (dry ablution) and the method of Tayammum *(pp. 70-72)*. (The Ameer of the Qafilah should make Islamic brothers memorise the Faraaid and method of Tayammum and the rest should only be read aloud in an understandable manner.)

Safar-ul-Muzaffar

The sequence of learning and teaching from '*Laws of Salah*':

First day: Preconditions of Salah *(pp. 110-115)*. (The Ameer of the Qafilah should make Islamic brothers memorise the preconditions of Salah and the rest should only be read aloud in an understandable manner.)

Second day: Teach the Faraaid and the practical method of offering Salah *(pp. 115-125)*. (The Ameer of the Qafilah should make Islamic brothers memorise the Faraaid of Salah and the rest should only be read aloud in an understandable manner.)

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* The page numbers given in this section refer to the 2nd publication of the English translated book '*Laws of Salah*'. The English translated version of *Namaz kay Ahkam* can be purchased from Maktaba-tul-Madinah or read online on the website of Dawat-e-Islami: www.dawateislami.net.

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Third day: 9 Madani pearls about Salah of Witr, method of Sajdah Sahw, 8 Madani pearls regarding Sajdah Tilawat, method of Sajdah Tilawat and the method of Sajdah Shukr *(pp. 161-169)*. (The Ameer of the Qafilah should only read it aloud in an understandable manner.)

Rabi'-ul-Awwal

The sequence of learning and teaching from *Laws of Salah*:

First day: The funeral Salah is Fard-e-Kifayah, essentials of funeral Salah, the method of funeral Salah, and rulings on Funeral Salah *(pp. 214-219)*. (The Ameer of the Qafilah should make Islamic brothers memorise the essentials of funeral Salah and the method of funeral Salah. Rest should only be read aloud in an understandable manner.)

Second day: Distance of Shar'i journey and the minimum distance for becoming a Musafir (Shar'i traveller) *(pp. 174-182)*. (The Ameer of the Qafilah should read aloud in an understandable manner.)

Third day: Method of ritually bathing the deceased and the method of burial and shrouding *(pp. 264-268)*. (The Ameer of the Qafilah should only read it aloud in an understandable manner.)

Rabi'-ul-Aakhir

Sequence of learning and teaching from *Laws of Salah*:

First day: 29 Acts that invalidate Salah *(pp. 139-145)*. (The Ameer of the Qafilah should make Islamic brothers memorise the definition of 'Amal-e-Kaseer' and the rest should only be read aloud in an understandable manner.)

Second day: The practical method of offering Salah *(pp. 103-109)* and the booklet '*Kapray Pak Kernay ka Tareeqah ma' Najasaton ka Bayan'* [Method of Purifying Clothes with an Account of Impurities], *(pp. 21-30)*. (The Ameer of the Qafilah should make Islamic brothers memorise the practical method of offering Salah and should read aloud rulings of impurities in an understandable manner.)

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Third day: 18 Madani pearls of Isal-e-Sawab and the method of Fatihah *(pp. 276-286)*. (The Ameer of the Qafilah should make Islamic brothers memorise the method of Fatihah and should read aloud the rest of the things in an understandable manner.)

Jumadal Awwal

Sequence of learning and teaching from *Laws of Salah*:

First day: 29 Mustahabbat and 15 Makruhaat of Wudu and an important ruling about used water *(pp. 9-13)*. (The Ameer of the Qafilah should read it aloud in an understandable manner.)

Second day: When is it Sunnah to perform Ghusl? Several intentions in one Ghusl, ten rulings of reciting or touching the Holy Quran and recitation of Salat-'Alan-Nabi in the state of impurity *(pp. 63-70)*. (The Ameer of the Qafilah should read it aloud in an understandable manner.)

Third day: The Sunan of Takbeer-e-Tahrimah, Qiyam and Ruku' out of approximately 96 Sunan of Salah *(pp. 128-130)*. (The Ameer of the Qafilah should read it aloud in an understandable manner.)

Jumadal Aakhir

Sequence of learning and teaching from *Laws of Salah*:

First day: Rulings on Salah on a moving conveyance, how to offer Qada [missed] Salah during the travel and what if someone makes the intention of four Rak'aat instead of Qasr? *(pp. 183-187)*. (The Ameer of the Qafilah should make Islamic brothers memorise the method of offering the Qada Salah while travelling and should read aloud the rest of the things in an understandable manner.)

Second day: The method of offering lifetime Qada Salah, the order of offering Qada Salah and the Qada of Qasr Salah *(pp. 197-202)*. (The Ameer of the Qafilah should make Islamic brothers memorise the method of lifetime Qada Salah and read aloud rest of things in an understandable manner.)

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Third day: Make Islamic brothers practise the proper method of offering Salah *(pp. 103-109)* and read out the booklet '*Kapray Pak Kernay ka Tareeqah ma' Najasaton ka Bayan*' [Method of Purifying Clothes with an Account of Impurities]. *(pp. 1-11)*

Rajab-ul-Murajjab

The sequence of learning and teaching from *Laws of Salah*:

First day: Sunan of Qawmah, Jalsah, Sajdah and standing for the second Rak'at out of approximately 96 Sunan of Salah *(pp. 130-132)*. (The Ameer of the Qafilah should make Islamic brothers memorize these Sunan.)

Second day: The 16 Makruhaat-e-Tahrimah of Salah *(pp. 145-149)*. (The Ameer of the Qafilah should read aloud the Makruhaat of Salah in an understandable manner.)

Third day: The 15 acts that invalidate Salah *(pp. 139-142)*. (The Ameer of the Qafilah should read aloud the acts that invalidate Salah in an understandable manner.)

Sha'ban-ul-Mu'azzam

The sequence of learning and teaching from *Laws of Salah*:

First day: Fifteen rulings about passing across the front of a Musalli [i.e. one offering Salah] *(pp. 170-172)*. (The Ameer of the Qafilah should read it aloud in an understandable manner.)

Second day: 7 Madani pearls of the Friday sermon and an important ruling on leading Salat-ul-Jumu'ah as well as the Sunnahs of Jumu'ah *(pp. 240-244)*. (The Ameer of the Qafilah should read it out in an understandable manner.)

Third day: 9 Madani pearls about Salah of Witr *(pp. 161)* and the practical method of offering Salah *(pp. 103-109)*. (The Ameer of the Qafilah should relate the Madani pearls of Salat-ul-Witr followed by the practical method of offering Salah.)

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Ramadan-ul-Mubarak

The sequence of learning and teaching from *Laws of Salah*:

First day: The booklet '*Kapray Pak Kernay ka Tareeqah ma' Najasaton ka Bayan*' [Method of Purifying Clothes with an Account of Impurities] *(pp. 11-22)*. The Ameer of the Qafilah should make Islamic brothers practise the proper method of Salah.

Second day: 20 Sunnah and desirable acts of Eid *(pp. 250-251)*. (The Ameer of the Qafilah should read it in an understandable manner.)

Third day: Method of offering Eid Salah *(pp. 246-250)*. (The Ameer of the Qafilah should make Islamic brothers memorise the method of offering Eid Salah and read the rest of it in an understandable manner.)

Shawwal-ul-Mukarram

The sequence of learning and teaching from *Laws of Salah*:

First day: 20 valid reasons for missing Jama'at *(pp. 159-160)*. (The Ameer of the Qafilah should read aloud the '20 valid reasons for missing Jama'at' in an understandable manner followed by the practical method of offering Salah.)

Second day: 30 Wajibat of Salah *(pp. 125-127)*. (The Ameer of the Qafilah should make Islamic brothers memorise at least 12 Wajibat and read aloud the rest in an understandable manner.)

Third day: Sunan of Qa'dah, Sunan of performing Salam, Sunan after performing the Salam and Sunan of Sunnat-e-Ba'diyyah out of about 96 Sunan of Salah *(pp. 132-136)*. (The Ameer of the Qafilah should make Islamic brothers memorise these Sunan.)

Zul-Qa'da-til-Haraam

The sequence of learning and teaching from *Laws of Salah*:

First day: 6 rulings for those who cannot retain their Wudu *(pp. 24-26)* and 5 rulings about uncertainty in Wudu *(pp. 19)*. (The Ameer of the Qafilah should try to make them understand it well.)

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Second day: 5 rulings regarding bleeding from wound etc., do injections nullify Wudu? *(pp. 15-16)* When does vomiting nullify one's Wudu? *(pp. 17)*. (The Ameer of the Qafilah should read it aloud in an understandable manner.)

Third day: The practical method of offering Salah and the preconditions of Salah *(pp. 110-115)*. (The Ameer of the Qafilah should make Islamic brothers memorise the preconditions of Salah and read aloud rest of the acts in an understandable manner.)

Zul-Hijja-til-Haraam

The sequence of learning and teaching from *Laws of Salah*:

First day: The booklet '*Kapray Pak Kernay ka Tareeqah' ma' Najasaton ka Bayan*' [Method of Purifying Clothes with an Account of Impurities] *(pp. 21-33)*. (The Ameer of the Qafilah should read it aloud in an understandable manner.)

Second day: Make Islamic brothers perform Salah practically *(pp. 103-109)*. The Faraaid of Wudu *(pp. 8)* and the Faraaid of Ghusl *(pp. 55-56)*. (The Ameer of the Qafilah should make Islamic brothers memorise the Faraaid of Wudu and Ghusl.)

Third day: 8 Madani pearls of Takbeer-e-Tashreeq *(pp. 252-253)* and the method of offering Eid Salah *(pp. 246-247)*. (The Ameer of the Qafilah should make the Islamic brothers perform the practical method to offer Eid Salah and read aloud the rest in an understandable manner.)

The sequence of teaching from 'Laws of Salah'[1*] in the 12-day Madani Qafilah

1. The method of Wudu, Faraaid and Sunan (12 minutes) *(pp. 5-9)*. (The Ameer of the Qafilah should make Islamic brothers memorise the Faraaid and Sunan of Wudu and rest should only be read aloud in an understandable manner.)

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* The page numbers given in this section refer to the 2nd publication of the English translated book '*Laws of Salah*'. The English translated version of *Namaz kay Ahkam* can be purchased from Maktaba-tul-Madinah or read online on the website of Dawat-e-Islami: www.dawateislami.net.

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2. The method of Ghusl and the Faraaid of Ghusl *(pp. 54-56)*. (The Ameer of the Qafilah should make Islamic brothers memorise only the method of Ghusl and rest of the acts should only be read aloud in an understandable manner.)

3. Sunan of Tayammum, the method of Tayammum, and the Faraaid of Tayammum *(pp. 70-72)*. (The Ameer of the Qafilah should make Islamic brothers memorise the method and the Faraaid of Tayammum and rest of the acts should only be read in an understandable manner.)

4. Preconditions of Salah *(pp. 110-115)*. (The Ameer of the Qafilah should make Islamic brothers memorise the preconditions of Salah, and other details should only be read aloud in an understandable manner.)

5. The practical method of offering Salah *(pp. 103-109)*. (The Ameer of the Qafilah should make them perform Salah practically.)

6. The distance of Shar'i journey, when does one become a traveller? And how long does a traveller remain a traveller? *(pp. 174-182)*. (The Ameer of the Qafilah should only read it aloud in an understandable manner.)

7. Details regarding the shroud of man and woman and the method of shrouding *(pp. 264-268)*. (The Ameer of the Qafilah should make Islamic brothers memorise the number and type of pieces of cloth for shrouding. He should also read aloud the method of shrouding in an understandable manner.)

8. 32 Makruhaat-e-Tahrimah of Salah *(pp. 145-152)*. (The Ameer of the Qafilah should read it aloud in an understandable manner.)

9. The funeral Salah is Fard-e-Kifayah, the essentials of the funeral Salah, the method of funeral Salah and the rulings about funeral Salah *(pp. 214-219)*. (The Ameer of the Qafilah should make Islamic brothers memorise the essentials and the method of funeral Salah; the rest rulings should only be read aloud in an understandable manner.)

10. The method of Eid Salah *(pp. 245-253)*. (The Ameer of the Qafilah should make Islamic brothers memorise the method of offering both Eid Salahs and the rest should only be read aloud in an understandable manner.)

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11. The Faraaid of Salah *(pp. 115-125)*. (The Ameer of the Qafilah should make Islamic brothers memorise the Faraaid of Salah and more details should only be read aloud in an understandable manner.)

12. The sin of missing Salah, definitions of Ada, Qada and Wajib-ul-I'adah and the order of offering Qada Salah, etc. *(pp. 189-197)*. (The Ameer of the Qafilah should only read it aloud in an understandable manner.)

The sequence of teaching from 'Laws of Salah'* in the 30-day Madani Qafilah

First 12 days

1. The method of Wudu, Faraaid and Sunan *(pp. 5-9)*. (The Ameer of the Qafilah should make Islamic brothers memorise the Faraaid of Wudu and its Sunan and the rest should only be read aloud in making understandable manner.)

2. The method of Ghusl and its Faraaid *(pp. 54-56)*. (The Ameer of the Qafilah should make Islamic brothers only memorise the obligatory acts of Ghusl and rest should only be read aloud in making understandable manner.)

3. The Sunan of Tayammum, the method of Tayammum, the Faraaid of Tayammum *(pp. 70-72)* and the practical method of offering Salah *(pp. 103-109)*. (The Ameer of the Qafilah should make Islamic brothers memorise the method and the Faraaid of Tayammum and rest of the acts should be only read in an understandable manner.)

4. The preconditions of Salah *(pp. 110-115)*. (The Ameer of the Qafilah should make Islamic brothers memorise the preconditions of Salah, and other details should only be read aloud in an understandable manner.)

5. The Faraaid of Salah *(pp. 115-125)* and the practical method of offering Salah *(pp. 103-109)*. (The Ameer of the Qafilah should make Islamic brothers memorise the Faraaid of Salah and read aloud rest of the acts in an understandable manner.)

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* The page numbers given in this section refer to the 2nd publication of the English translated book '*Laws of Salah*'. The English translated version of *Namaz kay Ahkam* can be purchased from Maktaba-tul-Madinah or read online on the website of Dawat-e-Islami: www.dawateislami.net.

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6. The nine Madani pearls about Salah of Witr, the method of performing Sajdah Sahw, the eight Madani pearls regarding Sajdah Tilawat, the method of Sajdah Tilawat and the Sajdah Shukr *(pp. 161-169)*. (The Ameer of the Qafilah should only read aloud in an understandable manner.)

7. The funeral Salah is Fard-e-Kifayah, the essentials of funeral Salah, the method of funeral Salah, the rulings about funeral Salah *(pp. 214-219)*. (The Ameer of the Qafilah should make Islamic brothers memorise the essentials and method of funeral Salah and the rest rulings should only be read aloud in an understandable manner.)

8. Distance of Shar'i journey, the condition for becoming a traveller and how long does a traveller remain a traveller? *(pp. 174-182)* (The Ameer of the Qafilah should only read it aloud in an understandable manner.)

9. The method of ritually bathing the deceased and the method of burying the deceased *(pp. 264-268)*. (The Ameer of the Qafilah should read it aloud in understandable manner.)

10. 29 acts that invalidate Salah *(pp. 139-145)*. (The Ameer of the Qafilah should make Islamic brothers memorise the definition of 'Amal-e-Kaseer and the remaining acts should only read aloud in an understandable manner.)

11. The practical method of offering Salah *(pp. 103-109)*. (The Ameer of the Qafilah should make the Islamic brothers practise the proper method of Salah.)

12. Fifteen rulings about passing across the front of a Musalli [i.e. one offering Salah] *(pp. 170-172)*. (The Ameer of the Qafilah should read it aloud in an understandable manner.)

Next 12 days

1. 26 Mustahabbat and 15 Makruhaat of Wudu and an important ruling about used water *(pp. 9-13)*. (The Ameer of the Qafilah should only read it aloud in an understandable manner.)

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2. When is it Sunnah to perform Ghusl? Several intentions in one Ghusl, ten rulings of reciting or touching the Holy Quran and recitation of Salat-'Alan-Nabi in the state of impurity *(pp. 63-70)*. (The Ameer of the Qafilah should only read them aloud in an understandable manner.)

3. Approximately 96 Sunan of Salah and an important ruling of Sunan *(pp. 128-137)*. (The Ameer of the Qafilah should only read it aloud in making understandable manner.)

4. What if someone makes the intention of four Rak'aat instead of Qasr? Rulings on Salah on a moving conveyance and how to offer Qada [missed] Salah during the travel *(pp. 183-187)*. (The Ameer of the Qafilah should make Islamic brothers memorise the method of offering Qada Salah in journey, and rest of the acts should only be read aloud in an understandable manner.)

5. The method of offering lifetime Qada Salah, the order of offering Qada Salah and the Qada of Qasr Salah *(pp. 197-202)*. (The Ameer of the Qafilah should make Islamic brothers memorise the method of offering lifetime Qada Salah, and the rest of the acts should only be read aloud in an understandable manner.)

6. The method of offering Eid Salah *(pp. 246-250)*. (The Ameer of the Qafilah should make Islamic brothers memorise the method of offering Eid Salah, and rest of the things should only be read aloud in an understandable manner.)

7. 18 Madani pearls of Isal-e-Sawab and the method of Fatihah *(pp. 276-286)*. (The Ameer of the Qafilah should make Islamic brothers memorise the method of Fatihah and the rest should only be read in an understandable manner.)

8. The Sunnahs of Jumu'ah [Friday], 7 Madani pearls of Friday sermon *(pp. 240-244)* and the practical method of offering Salah *(pp. 103-109)*. (The Ameer of the Qafilah should only read it aloud in an understandable manner.)

9. 20 valid reasons for missing Jama'at (congregational Salah) and the 9 Madani pearls about the Salah of Witr *(pp. 159-161)*. (The Ameer of the Qafilah should only read it aloud in an understandable manner.)

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10. When does vomiting nullify one's Wudu? Blood in saliva and 5 rulings about uncertainty in Wudu *(pp. 17-19)*. (The Ameer of the Qafilah should make Islamic brothers memorise the rulings about the condition when Wudu invalidates by vomiting and rest of things should only be read aloud in an understandable manner.)

11. 30 Wajibat of Salah *(pp. 125-127)*. (The Ameer of the Qafilah should make Islamic brothers memorise at least 7 Wajibat of Salah and the rest should only be read aloud in an understandable manner.)

12. Sawab of shouldering the bier, method of shouldering the bier, rulings of returning after the funeral Salah, Shar'i ruling of an apostate's funeral and visiting the sick non-Muslim *(pp. 217-222)*. (The Ameer of the Qafilah should make Islamic brothers memorise the method of shouldering the bier and the rest should only be read aloud in an understandable manner.)

The session of learning Madani Dars and Bayan (19 minutes)

In this session, the Ameer of the Qafilah should teach the method of delivering Madani Dars and Bayan to those who do not know. This session is extremely important, therefore, it must be given especial attention because by this session, we can highly increase the numbers of Muballighs and Mu'allims in our locality. In the 12 and 30 days Madani Qafilah, the Ameer of the Qafilah should also make participants of Madani Qafilah to deliver Dars and Bayan practically in this session to those Islamic brothers who do not know the method of delivering it so that they practice it properly before delivering the Dars and Bayan publicly, for instance, if Rajab Bhai is supposed to deliver 'Isha Dars, the Ameer of the Qafilah should mark the pages in *Faizan-e-Sunnat* that Rajab Bhai should deliver Dars from such and such page number. Now Rajab Bhai will prepare in this session and will also practice it.

The session of learning Du'as

(19 minutes) In summer, this session will be held at the same time but in winter, this session will be held after 'Isha Salah. The sequence of learning and teaching Du'as [supplications] will be different for the 3-day, 12-day and 30-day Madani Qafilahs which are as follows:

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12-Month schedule* of learning Du'as

(In the 3-day monthly Madani Qafilah)

Muharram-ul-Haraam

The sequence of learning Du'as in the 3-day Madani Qafilah:

Day	Du'a	Page
1st	Recite when you look at funeral.	343
2nd	Du'a when entering graveyard.	343
3rd	Du'a when putting soil onto the grave.	343

Safar-ul-Muzaffar

The sequence of learning Du'as in the 3-day Madani Qafilah:

Day	Du'a	Page
1st	Du'a for entering the toilet.	343
2nd	Du'a after exiting the toilet.	344
3rd	An act for protection from Satan.	344

Rabi'-ul-Awwal

The sequence of learning Du'as in the 3-day Madani Qafilah:

Day	Du'a	Page
1st	Du'a when putting on clothing.	344
2nd	Du'a when applying kohl.	345
3rd	Du'a upon seeing a Muslim smiling.	345

* The page numbers given in this section refer to the chapter 5 of this book [*Path to Piety*].

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Rabi'-ul-Aakhir

The sequence of learning Du'as in the 3-day Madani Qafilah:

Day	Du'a	Page
1st	Du'a for the one offering 'Itr.	345
2nd	Third holy Kalimah.	355
3rd	Iman-e-Mufassal.	354

Jumadal Awwal

The sequence of learning Du'as in the 3-day Madani Qafilah:

Day	Du'a	Page
1st	Du'a to be invoked when drinking Zamzam water.	345
2nd	Du'a when entering the Masjid.	345
3rd	Du'a when leaving the Masjid.	346

Jumadal Aakhir

The sequence of learning Du'as in the 3-day Madani Qafilah:

Day	Du'a	Page
1st	Du'a to be invoked at the end of Majlis (gathering).	346
2nd	Du'a when entering the marketplace.	346
3rd	Earn profit and prevent loss in the market.	347

Rajab-ul-Murajjab

The sequence of learning Du'as in the 3-day Madani Qafilah:

Day	Du'a	Page
1st	If someone fed you, recite this Du'a too.	348
2nd	Du'a when looking in a mirror.	348
3rd	Du'a for the one who replies to the sneeze.	349

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Sha'ban-ul-Mu'azzam

The sequence of learning Du'as in the 3-day Madani Qafilah:

Day	Du'a	Page
1st	Du'a for paying off debt.	349
2nd	Iman-e-Mujmal.	354
3rd	Du'a to prevent from backbiting.	349

Ramadan-ul-Mubarak

The sequence of learning Du'as in the 3-day Madani Qafilah:

Day	Du'a	Page
1st	Du'a to be recited before eating.	347
2nd	Du'a to be recited after eating.	348
3rd	Du'a to be recited after drinking milk.	350

Shawwal-ul-Mukarram

The sequence of learning Du'as in the 3-day Madani Qafilah:

Day	Du'a	Page
1st	Du'a for getting on a vehicle.	350
2nd	Du'a when exiting home.	351
3rd	Du'a when entering the home.	350

Zul-Qa'da-til-Haraam

The sequence of learning Du'as in the 3-day Madani Qafilah:

Day	Du'a	Page
1st	Du'a before sleeping.	351
2nd	Du'a after waking up from sleep.	351
3rd	Du'a to be recited when visiting the ailing person.	352

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Zul-Hijja-til-Haraam

The sequence of learning Du'as in the 3-day Madani Qafilah:

Day	Du'a	Page
1st	Du'a on a burn injury.	351
2nd	Du'a for seeking protection from snake, scorpions etc.	352
3rd	Du'a to be recited in extreme danger.	352

The sequence* of learning and teaching Du'as in the 12-day Madani Qafilah

Day	Du'a	Page
1st	Du'a when exiting home.	351
2nd	Du'a for getting on a vehicle.	350
3rd	Du'a for entering the toilet.	343
4th	Du'a before sleeping.	351
5th	Du'a to be recited before eating.	347
6th	Du'a when entering the home.	350
7th	First and second Kalimah.	355
8th	Du'a upon seeing a Muslim smiling.	345
9th	Du'a when entering the Masjid.	345
10th	Du'a when leaving the Masjid.	346
11th	Third Kalimah.	355
12th	Fourth Kalimah.	356

* The page numbers given in this section refer to the chapter 5 of this book [*Path to Piety*].

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The sequence of learning and teaching Du'as in the 30-day Madani Qafilah

First 12 days

Day	Du'a	Page[1]
1st	Du'a when exiting home.	351
2nd	Du'a for getting on a vehicle.	350
3rd	Du'a when entering graveyard.	343
4th	Du'a before sleeping.	351
5th	Du'a to be recited before and after eating.	347, 348
6th	Du'a when entering home.	350
7th	First and second Kalimah.	355
8th	Increase in sustenance.	353
9th	Du'a when entering the Masjid.	345
10th	Du'a when leaving the Masjid.	346
11th	Du'a when waking up.	351
12th	*Revision of all the learnt Du'as [supplications].*	

Next 12 days

Day	Du'a	Page
1st	Du'a when applying kohl.	345
2nd	Du'a for funeral of adults (man and woman).	353
3rd	Du'a when putting soil onto the grave.	343
4th	Du'a when putting on clothing.	344
5th	Du'a upon sneezing and its reply.	348

[1] The page numbers given in this section refer to the chapter 5 of this book [*Path to Piety*].

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Day	Du'a	Page
6th	Fifth Kalimah.	356
7th	Sixth Kalimah.	356
8th	Iman-e-Mujmal.	354
9th	Iman-e-Mufassal.	354
10th	Du'a for funeral of a minor (who has not reached the age of puberty).	353, 354
11th	Du'a when entering and exiting the toilet.	343, 344
12th	*Revision of all the learned Du'as [supplications].*	

Note:

The Islamic brothers should be made to memorise 5th and 6th Kalimah in two sessions.

◆◆◆

Break time

After the sessions, there will be a rest break until Azan of 'Asr.

After praying 'Asr Salah, the announcement for 'calling people towards righteousness' should be made before the Du'a. The Ameer of the Qafilah should ask permission for the announcement from the Imam of Masjid, Khateeb [sermoner] or the committee etc., as soon as Madani Qafilah reaches the Masjid. The announcer should offer 'Asr Salah at the right side of the person saying Iqamah and should make the announcement standing whilst facing the Qiblah. The announcement should be made in such an audible tone that all the Islamic brothers can listen. After the Du'a, there should be a Bayan on the topic 'blessings of calling people towards righteousness' for 12 minutes. The attendees should be prepared for Madani visit, then according to the given method of Madani Markaz, perform Madani visit shortly after 'Asr Salah and memorise the brief method of calling people towards righteousness.

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Call to righteousness (brief)

We are the sinful bondmen of Allah عَزَّوَجَلَّ and are the devotees of His Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Life is certainly very short. We are getting closer to our death at all time. Soon we will be lowered into the dark grave. Salvation lies in obeying the commands of Allah عَزَّوَجَلَّ and acting upon the Sunnahs of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Dawat-e-Islami is a Sunnah-inspiring Madani movement of the devotees of Rasool. A Madani Qafilah of it from _____ city has come to the _____ Masjid in your area. We have come here to invite you to righteousness. A Dars is being delivered in the Masjid. Please, come right now to attend the Dars. We have come to take you with us. Come, please! (*If he is not prepared, say*) If you cannot come now, then offer the Maghrib Salah in the Masjid. After the Salah, a Sunnah-inspiring speech will be delivered, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. You are requested to listen to the speech.

May Allah عَزَّوَجَلَّ bless you and us with the goodness of both worlds!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Note: The Madani visit will take place from ‘Asr to Maghrib only.

Sequence of Madani Dars from ‘Asr to Maghrib

During this time, the Dars should be delivered from *Faizan-e-Sunnat* [Blessings of Sunnah] or from the book ‘*Bayanaat-e-Attariyyah*’ [Twelve Discourses of Attar] etc. At the end, there will be session of learning and teaching Sunnahs for a few minutes.

The sequence in the 3-day Madani Qafilah

In the 3-day Madani Qafilah, Dars and the Bayanaat will only be delivered from ‘*Adaab-e-Ta’aam*’ [Islamic Manners of Eating], a chapter of *Faizan-e-Sunnat*. Details are as follows:

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Day	Book	Page[1]
1st	*Faizan-e-Sunnat*	113-136
2nd	" "	136-157
3rd	" "	158-181
The sequence of Dars should be from different pages in every monthly 3-day Madani Qafilah.		

The sequence in the 12-day Madani Qafilah

In the 12-day Madani Qafilah, Dars should be delivered from 'Blessings of ﷽', '*Adaab-e-Ta'aam*' [Islamic Manners of Eating] and '*Payt ka Qufl-e-Madinah*' [Excellence of Hunger], the chapters of *Faizan-e-Sunnat*. Details are as follows. The sequence of the first 3 days from '*Adaab-e-Ta'aam*', the chapter of *Faizan-e-Sunnat* should be as follows:

Day	Book	Page
1st	*Faizan-e-Sunnat*	113-136
2nd	" "	136-157
3rd	" "	158-181

The sequence of the next 3 days from 'Blessings of ﷽', the chapter of *Faizan-e-Sunnat* should be as follows:

Day	Book	Page
4th	*Faizan-e-Sunnat*	1-24
5th	" "	24-48
6th	" "	49-72

[1] The page numbers given in this section refer to the 2nd publication of the English translated book '*Blessings of Sunnah*'. The English translated version of *Faizan-e-Sunnat* can be purchased from Maktaba-tul-Madinah or read online on the website of Dawat-e-Islami: www.dawateislami.net.

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The sequence of the next 3 days from '*Payt ka Qufl-e-Madinah*', the chapter of *Faizan-e-Sunnat* should be as follows:

Day	Book	Page
7th	*Faizan-e-Sunnat*	415-434
8th	" "	434-453
9th	" "	453-476

The sequence of the next 3 days from '*Adaab-e-Ta'aam*', the chapter of *Faizan-e-Sunnat* should be as follows:

Day	Book	Page
10th	*Faizan-e-Sunnat*	181-208
11th	" "	208-226
12th	" "	227-247

◆◆◆

The sequence of Dars from 'Asr to Maghrib in 30-day Madani Qafilah

In the 30-day Madani Qafilah, Dars should be delivered from *Payt ka Qufl-e-Madinah*, *Adaab-e-Ta'aam*, *Blessings of* ﴿بِسْمِ اللّٰه﴾' and *Bayanaat-e-'Attariyyah* [Twelve Discourses of Attar] by Ameer-e-Ahl-e-Sunnat. Details are as follows. The sequence in the first 12 days from '*Adaab-e-Ta'aam*', the chapter of *Faizan-e-Sunnat* should be as follows:

Day	Book	Page
1st	*Faizan-e-Sunnat*	113-136
2nd	" "	136-157
3rd	" "	158-181

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The sequence of Dars from '*Blessings of* ﷽', chapter of *Faizan-e-Sunnat* should be as follows:

Day	Book	Page
4th	*Faizan-e-Sunnat*	1-24
5th	" "	24-48
6th	" "	49-72

The sequence of Dars from '*Payt ka Qufl-e-Madinah*', chapter of *Faizan-e-Sunnat*, should be as follows:

Day	Book	Page
7th	*Faizan-e-Sunnat*	415-434
8th	" "	434-453
9th	" "	453-476

The sequence of Dars from '*Adaab-e-Ta'aam*', chapter of *Faizan-e-Sunnat*, should be as follows:

Day	Book	Page
10th	*Faizan-e-Sunnat*	181-208
11th	" "	208-226
12th	" "	227-247

Next 12 days

Day	Book
13th	*Bayanaat-e-'Attariyyah [Twelve Discourses of Attar] (Read aloud one booklet from this book in an understandable manner)*
14th	" "
15th	" "

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The sequence of Dars from '*Adaab-e-Ta'aam*', the chapter of *Faizan-e-Sunnat*, should be as follows:

Day	Book	Page
16th	*Faizan-e-Sunnat*	247-268
17th	" "	268-292
18th	" "	292-314

The sequence of Dars from '*Blessings of* ﷽', the chapter of *Faizan-e-Sunnat*, should be as follows:

Day	Book	Page
19th	*Faizan-e-Sunnat*	72-94
20th	" "	94-110

The sequence of Dars from '*Faizan-e-Ramadan*' [Blessings of Ramadan], chapter of *Faizan-e-Sunnat* should be as follows:

Day	Book	Page
21st	*Faizan-e-Sunnat*	797-814
22nd	" "	814-833

The sequence of Dars from '*Adaab-e-Ta'aam*', chapter of *Faizan-e-Sunnat*, should be as follows:

Day	Book	Page
23rd	*Faizan-e-Sunnat*	314-336
24th	" "	336-359

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After Maghrib Salah

Announcement will be made after the Fard of Maghrib Salah and before Du'a. In the first 2 days, the persuasion will be delivered on the topic of 'travel in Madani Qafilah immediately' for about 12 minutes and on the last day, the Bayan will be delivered for 26 minutes. On the first day, persuade Islamic brothers to make intentions and on the second day, write their names along with persuading them to make intentions. A congregation will be held on the last night with those who had made intention and who write their names to travel in the Madani Qafilah (Ameer of the Qafilah should hold congregation after the Maghrib or 'Isha Salah when the Salah-offering people come in large number. There will be short recitation of Glorious Quran, Na'at, 26-minute Bayan, 3 couplets of Salat-o-Salam and Du'a in the end). Bayan should be full of persuasion for the Madani Qafilah. At the end, send those Islamic brothers to Madani Qafilahs immediately who are prepared and *(MI) Ameer of the Qafilah should himself make intention for travelling in 12-month Madani Qafilah and if possible, embark on Madani Qafilah immediately*. The dinner will be eaten before 'Isha Salah.

After 'Isha Salah

Deliver Dars from *Faizan-e-Sunnat* for 7 minutes and before cassette/VCD/DVD Bayan, 2 Islamic brothers will go outside for individual effort. Upon returning, *(MI) there will be cassette/VCD/DVD Bayan, in which, Islamic brothers will listen to one of Ameer-e-Ahl-e-Sunnat's Bayan* and on the next day, they will listen to Madani Muzakarah. If cassette/VCD/DVD Bayan is not available, then there will be a Dars for 26 minutes from the booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

Note: The cassette Bayan of responsible Islamic brothers of Dawat-e-Islami can also be listened if available at Maktaba-tul-Madinah.

Participate in this session with the intention of spending *(MI) at least 2 hours in the Madani activities of Dawat-e-Islami*, *(MI) sitting while observing veil within veil*, *(MI) wearing 'Imamah the whole day with bandana, having Sunnah style long hair, fistful beard, white clothing according to Sunnah, keeping Miswak on the front side of chest and the intention of keeping the lower edges of pyjamas above the ankles*. After the session, while relating the blessings of Madani environment, make them have intention of travelling with the

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Madani Qafilah and make individual efforts, note down the names of Islamic brothers and *(MI) make them travel in the Madani Qafilah with you*. The Islamic brothers travelling in Madani Qafilah will spend most of their time in the Masjid, so there is safety in enforcement of Madani In'amaat regarding Qufl-e-Madinah such as *(MI) avoid laughing*, *(MI) shorten the necessary conversation using few words considering the right pronunciation (MI) with the terminologies of Dawat-e-Islami*, *(MI) talk in writing or in gesture*, *(MI) keep lowering gaze, talk without staring the person*, (using the spectacle of Qufl-e-Madinah is beneficial) and recite Salat-'Alan-Nabi upon uttering useless words.

The session of revision

The Ameer of the Qafilah should revise whatever they have learnt that day. If someone wants to tell willingly himself, then listen to it. After this, according to Madani In'amaat *(MI), the Ameer of the Qafilah should make Islamic brothers do collective Fikr-e-Madinah*, during which all the Islamic brothers should fill their Madani In'amaat booklets with concentration and seriousness contemplating that at what extent they acted upon Madani In'amaat. The Ameer of the Qafilah should persuade Islamic brothers *(MI) to motivate daily at least two Islamic brothers to travel with Madani Qafilah and submit Madani In'amaat booklet every month.* اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, they will also travel with 3-day Madani Qafilah every month along with submitting Madani In'amaat booklet.

For refining morals

(MI) Develop the habit of using the most polite words while asking something or replying to somebody. Despite understanding the point, do not bother others to repeat themselves by your casual gestures, facial expressions, or by saying words like: 'what?', 'pardon?' (MI) Refrain from interrupting others' conversation, start your conversation calmly. (MI) Abstain yourself from swearing, blaming and distortion of names. (MI) Develop the habit of concealing anyone's fault when it is exposed to you and to develop the habit of safety of the secrets of others. (MI) Refrain yourself from lying, backbiting, tale-telling, jealousy, arrogance, and breaking of promises. (MI) Refrain yourself from borrowing things of others and using others' possession. (MI) Refrain from asking such questions which probably indulge Muslims in the sin of lying. (For example, asking needlessly '*did you like our meal?*', '*did you have any trouble in travelling?*' etc.) *(MI) Give up the habit of uttering*

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phrases of humbleness (which you do not feel like) as well as watching movies, dramas, listening to songs and music. (MI) Develop the habit of replying to Salam and if someone sneezes and says ﴿اَلْحَمْدُلِلّٰه﴾, say ﴿يَرْحَمُكَ اللّٰه﴾ in reply to his sneeze in such an audible tone that he listens to it. (MI) When intending to perform any righteous act, say 'اِنْ شَآءَاللّٰه عَزَّوَجَلَّ' keeping its meaning in mind and when inquired about your health, instead of complaining, say ﴿اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ﴾. In addition, upon witnessing and observing the favours of Allah عَزَّوَجَلَّ, say 'مَا شَآءَ اللّٰه عَزَّوَجَلَّ', and مَعَاذَ اللّٰه عَزَّوَجَلَّ if any sin is committed, try to develop a habit of repenting immediately, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Ba-adab ba-naseeb
Bay-adab bay-naseeb

Respectful are respected
Discourteous are disrespected

Two Islamic brothers should not share a single pillow or a sheet while sleeping. They should have a separate blanket or sheet which is a more cautionary way. (After waking up, Islamic brothers should fold the blanket and sleeping mats etc., straight away.) Sleep in a row with discipline, there should always be a distance of two hands between two Islamic brothers sleeping and if needed, one or two Islamic brothers should look after the luggage without sleeping.

Tahajjud

Islamic brothers should wake up for Tahajjud Salah 19 minutes prior to dawn. Islamic brothers can recite Salat-'Alan-Nabi, Zikr and recite the Glorious Quran after Tahajjud Salah to the Azan of Fajr Salah. All Islamic brothers should make a daily routine of reciting Wazaaif from Shajarah 'Attariyyah, *(MI) at least 70 times ﴿اَسْتَغْفِرُ اللّٰه﴾, 166 times ﴿لَآ اِلٰهَ اِلَّا اللّٰه﴾ afterwards 3 times ﴿مُحَمَّدٌ رَّسُوْلُ اللّٰه ﷺ﴾* and *(MI) recite Salat-'Alan-Nabi 313 times, 12 minutes keeping your eyes closed, make it a habit for good.* Those Islamic brothers who are supposed to go to nearby Masajid for delivering Dars, they should leave before the Fajr Azan.

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(If reading *Khaza`in-ul-'Irfan* is difficult, then read *Noor-ul-'Irfan* by Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالٰی عَلَيْه, which also is the commentary of '*Kanz-ul-Iman*' (as it is relatively easier to understand).

Sada-e-Madinah

After the Fajr Azan *(MI) two Islamic brothers should call out Sada-e-Madinah without using any megaphone*. The Sada-e-Madinah should not be too loud that causes disturbance to the ailing people, children and those Islamic sisters who are performing Salah or resting again after offering Salah. Do not disturb people by delivering Dars, Bayan, reciting Na'at or by using loud speakers whilst they are offering Salah, reciting Glorious Quran or sleeping. Lest we are pleased with this apparent worship, by causing discomfort to others, we become sinner and deserving of Hell, مَعَاذَاللّٰه عَزَّوَجَلَّ.

The method of calling out Sada-e-Madinah

After reciting ﴿بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ﴾, recite the following Salat-'Alan-Nabi with small gaps:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰه وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ اللّٰه

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰه وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ اللّٰه

Now call out Sada-e-Madinah as follows:

'Dear Islamic brothers! It is the time to offer Fajr Salah, which is better than sleeping. Please wake up immediately and get ready for Salah. May Allah عَزَّوَجَلَّ grant you numerous opportunities of performing Hajj and may you be blessed to visit Madinah over and over again.'

(Now repeat the Salat-'Alan-Nabi mentioned above and if needed, repeat the paragraph given above or read the selected couplets written by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه mentioned on page 138).

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Fajr

An announcement should be made after the Fard of Fajr Salah and after the 12-minute Sunnah-inspiring Bayan, Islamic brothers should make individual efforts while greeting and meeting people warmly. With the intention of attending the Madani session of Fajr to Ishraq, those Islamic brothers who do not know how to recite the Glorious Quran, the Ameer of the Qafilah should hold a session to teach Madani Qai'dah to those Islamic brothers in 30-day Madani Qafilah.

(MI) Thus make the intention of attending Madrasa-tul-Madinah (for adults) everyday, and *(MI) with the intention of reciting Glorious Quran with correct articulation, the participants of Madani Qafilah should read to one another, one of the last ten Surahs for 30 minutes*, *(MI) read four pages from Faizan-e-Sunnat keeping in view the correct usage of articulations, then recite Shajarah collectively*. After Ishraq and Chasht Salah, there should be a rest period up to 9:00 am.

Studying

If someone does not want to take rest (sleep), then he should recite the Glorious Quran, perform worship, or read some Islamic book etc. During break time, *(MI) one can read a book written by any Sunni scholar for 12 minutes (for example, 'Hussam-ul-Haramayn ma' Tamheed-ul-Iman', (MI) topics of 'Bahar-e-Shari'at', (MI) chapters of 'Minhaj-ul-'Aabideen' and study as much as possible with the intention of (MI) reading all the booklets (MI) at least every year* اِنْ شَآءَاللّٰه عَزَّوَجَلَّ *and (MI) all the Madani pamphlets*. Do not roam outside the Masjid anytime and after the period of rest, take your breakfast observing veil within veil.

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Sada-e-Madinah couplets

It is time for Fajr Salah, wake up!

Fajr ka waqt ho gaya utho
Jago jago ay bhaiyon, behno!
Tum ko Hajj ki Khuda sa'adat day
Utho Zikr-e-Khuda karo uth ker
Fajr ki ho chuki Azanay waqt
Bhaiyon! Uth ker ab Wudu ker lo
Neend say to Namaz behter hay!
Uth chuko ab kharay bhi ho jao!
Jago, jago Namaz, ghaflat say
Ab 'jo so`ay Namaz khho`ay' waqt
Yad rakho! Namaz ger chhori
Bay-namazi phansay ga Mahshar mayn
Sab Madinay ko ja rahay hayn lo
Mayn bhikari nahin hoon dar dar ka
Mujh ko dayna na paa`ee paisa tum
Tum ko dayta hay yeh Du'a 'Attar

Ay ghulaman-e-Mustafa utho
Chhoro chhoro ab bistra utho!
Jalwah daykho Madinay ka utho
Dil say lo naam-e-Mustafa utho
Ho gaya hay Namaz ka utho
Aur chalo khana-e-Khuda utho
Ab na mutlaq bhi laytna utho
Ankh Shaytan na day laga utho
Ker na baytho kaheen Qada utho!
Sonay ka ab nahin raha utho!
Qabr mayn pao gey saza utho!
Hoga naraz Kibriya utho!
Tum bhi Taybah ka raasta utho!
Mayn hoon Sarkar ka gada utho!
Mayn hoon taalib sawab ka utho!
Fazl tum per karay Khuda utho!

It is time for Fajr Salah, wake up
O devotees of the Rasool, wake up!

Wake up; wake up, O brothers and sisters
Leave the comfort of the bed, wake up!

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May Allah grant you an opportunity for Hajj
May you be blessed to visit Madinah, wake up!

Wake up; get busy in the Zikr of Allah
Call out the name of the Beloved Mustafa, wake up!

Fajr Azan has already been called
It is time to offer Fajr Salah, wake up!

Brothers, wake up and make Wudu
Let's go in the court of the Lord, wake up!

Salah is indeed better than sleep
Do not even stay in bed for a second now, wake up!

Wake up, and get ready, now
Else, Satan will trick you into sleep

Wake up, wake up, do not
Lose your Salah in carelessness, wake up!

Now, whoever is sleeping, will lose his Salah
Sleeping time is over, wake up!

Keep in mind, if you miss your Salah
You will surely face punishment in the grave, wake up!

Salah-missing person will be in trouble in the Hereafter
Lord will be displeased, wake up!

Everybody is on their way to Madinah
Hurry up; get on the road to Madinah, wake up!

I do not beg at every door
I am the beggar of the Beloved Rasool, wake up!

Do not even try to place a penny on my palm
I am desirous for the rewards from Allah

'Attar gives you his words of Du'a
Blessing of Almighty Allah be upon you

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دَرس و بَیان

Chapter 3

DARS AND BAYAN

This chapter includes:

- Importance of Dars
- Madani pearls of Dars
- Purpose of delivering Dars in Masjid
- Method of Dars
- Importance of Bayan
- Purposes of delivering Bayan
- Madani pearls of Bayan
- Method of preparing Bayan
- Madani pearls for Muballigh and
- 9 Bayanaat to be delivered after Fajr Salah

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Chapter 3

Dars and Bayan

Importance of Dars

Dear Islamic brothers! The basic Madani activity of Dawat-e-Islami is Masjid Dars. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه started to deliver Dars from Noor Masjid, Meetha Dar, Karachi. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, today the message of Dawat-e-Islami has reached to the people of about 200 countries due to the blessings of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

Remember! As the base of a building holds the most significant position, similarly, the base of our Madani activities is Masjid Dars. Hence, it holds great importance. (We should struggle) continuously until Dars of *'Faizan-e-Sunnat'* starts to be delivered in our every Masjid. Dars should be attractive enough to grasp the attention of Salah-offering people so that they come to listen to it eagerly, hence increasing the number of listeners. The number of people offering Salah in Masjid will increase if we deliver Dars on a regular basis. Likewise, we will receive countless blessings by delivering Dars of *Faizan-e-Sunnat* in our homes, markets, shops and residential areas.

Blessings of delivering Dars

1. A Madani Qafilah visited a village in Sukkur. An Islamic brother delivered a Dars after offering Salah, mentioning the Sunnahs of drinking water and also the harm of drinking water while standing. Suddenly, an elderly person who was sitting started

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weeping. People asked, 'Why are you weeping?' He expressed his feelings by stating, 'I have become aged and will die shortly, yet I am unaware of these Sunnahs of the Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. As I am still unaware of the Sunnahs of the Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, how will I recognize him in my grave?' The elderly person was so weak that he couldn't stand up without anyone's support. He was greatly impressed by the Madani environment of Dawat-e-Islami and اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, he has worn green 'Imamah on his head.

2. A Madani Qafilah went to Bahawalpur. After spending two days there in a village, the Madani Qafilah received an invitation from a landowner. Ameer of the Qafilah accepted his invitation on the condition that first they would deliver Dars at his house and then have the meal. Therefore, they delivered Dars from *Faizan-e-Sunnat* on the topic, 'Huqooq-ul-'Ibaad[1]'. At the end, the landowner said, 'I will be an old man very soon, but I regret to say that I did not have this much knowledge of 'Huqooq-ul-'Ibaad'. I make an intention at this very day that I will grow beard and adorn my head with Imamah.'

3. A Madani Qafilah went to Nawabshah. The devotees of the Noblest Rasool delivered Chowk Dars without violating the rights of people. A police inspector also attended the Chowk Dars. The inspector was so much impressed by the Dars that he went to the Masjid straight away to offer his Salah.

Dars-delivering Islamic brother sighted his Murshid in wakefulness

A Madani Qafilah of devotees of the Rasool went to Faisalabad in an extremely cold weather. Islamic brother stated, 'When I left for delivering Dars, my Nafs tried to convince me to give up this idea by warning me against the cold. However, I made a firm intention that I will deliver Dars today at any cost. I just walked a few steps after making this intention that with my eyes opened, I saw Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه walking towards me (though he was not in Faisalabad at that time). Therefore, I was blessed with the sighting of my Murshid by the virtue of making a firm intention of delivering Dars.'

[1] The rights of people

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22 Madani pearls of giving Dars from Faizan-e-Sunnat

1. The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: Whoever conveys an Islamic teaching to my Ummah so that a Sunnah would be established by it or corrupt beliefs would be removed by it, will enter Heaven. *(Hilyat-ul-Awliya, vol. 1, pp. 45, Hadees 14466)*

2. The Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: May Allah عَزَّوَجَلَّ keep the one fresh who listens to my Hadees, memorises it and conveys it to others.

(Sunan-ut-Tirmizi, vol. 4, pp. 298, Hadees 2665)

3. One of the aspects of wisdom in the sacred name of Sayyiduna Idrees عَلٰى نَبِيِّنَا وَعَلَيْهِ الصَّلٰوةُ وَالسَّلَام is that he would abundantly teach people Divinely-revealed books. Therefore, he was known as 'Idrees'. *(Tafseer-ul-Kabeer, vol. 7, pp. 550; Tafseer-ul-Hasanaat, vol. 4, pp. 148)*

4. Sayyiduna Ghaus-e-A'zam رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has stated: ﴿دَرَسْتُ الْعِلْمَ حَتّٰى صِرْتُ قُطْبًا﴾ *I kept learning knowledge until I became a Qutb.* *(Qasidah Ghausiyyah)*

5. To give Dars from the book *Faizan-e-Sunnat* is one of the Madani activities of Dawat-e-Islami. Spread Sunnahs and earn a huge reward by giving Dars at house, Masjid, shop, school, college and other busy places at a preset time.

6. Everyone should try to get the privilege of either giving or listening to at least two Dars daily from the book *Faizan-e-Sunnat*. (One of them must be given at home.)

7. In Surah At-Tahreem, part 28, Ayah 6, Allah عَزَّوَجَلَّ has said:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْۤا اَنْفُسَكُمْ وَ اَهْلِيْكُمْ نَارًا وَّ قُوْدُهَا النَّاسُ وَ الْحِجَارَةُ

O People who believe! Save yourselves and your family members from the fire, the fuel of which is men and stones.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah At-Tahreem, Ayah 6)

One of the ways of saving yourself and your family from hellfire is Dars from the book *Faizan-e-Sunnat*. (Apart from giving Dars, persuade your family-members

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to listen to a Sunnah-inspiring Bayan or a Madani Muzakarah daily through the cassettes or VCDs released by Maktaba-tul-Madinah.)

8. The responsible Islamic brother should make arrangement for Dars at busy places at a predetermined time. For example, Dars should be given at 9:00 p.m. at a place, at 9:30 p.m. at another place and so on. Give more than one Dars at different places on holidays. (But make sure that public rights are not violated. For example, people's way should not be blocked as it is a sin.)

9. Give Dars after such Salah after which most people can attend the Dars.

10. Offer the Salah after which you have to give Dars with Jama'at with the first Takbeer in the first row of the Masjid where you will be giving the Dars.

11. Give Dars at such a place (rather away from the arch) where others offering Salah or reciting the Quran would not get disturbed.

12. The responsible Islamic brother of the Zayli Mushawarat should assign two well-wishers the responsibility of politely stopping those going out of the Masjid and requesting them to listen to the Dars. The well-wishers should also make all the attendees of Dars (or Bayan) sit closer.

13. Give Dars whilst sitting in a folded-legs posture (as one sits in Qa'dah during Salah) observing veil within veil[1]. If there are a large number of listeners, there is no harm in giving the Dars standing and by using a mike, but even a single Salah-offering or Quran-reciting person should not be disturbed.

14. Your voice should neither be very loud nor very low. Try to give Dars in such audible voice that only the attendees can hear. Always take care that those sleeping or offering their Salah or reciting the Quran etc. should not be disturbed.

15. Always give Dars slowly and calmly.

[1] Veil within veil is a term used in the Madani environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

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16. Study in advance whatever you will be reading out. Do this at least once so that you would not make any mistake during the Dars.

17. Ensure the correct pronunciation of the words of *Faizan-e-Sunnat* so that it becomes your habit.

18. With the help of some Sunni scholar or Qaari, get checked your pronunciation of Hamd, Salat, the Salat-'Alan-Nabi read out at the commencement of Dars, the Ayah of Salat-'Alan-Nabi and the concluding Ayah etc. Likewise, do not recite Arabic Du'as etc. individually unless you have had your pronunciation corrected with the help of a Sunni scholar.

19. Besides *Faizan-e-Sunnat*, Dars may also be given from other Madani booklets[1] published by Maktaba-tul-Madinah.

20. Finish Dars including the concluding Du'a within seven minutes.

21. Every Muballigh should memorise the method of giving Dars, the post-Dars persuasion and the concluding Du'a.

22. Islamic sisters should amend the method of giving Dars as per their requirements.

◆◆◆

Purpose of delivering Dars in Masjid

1. The greatest purpose of delivering Dars is to please Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

2. Bring the attendees of Dars closer to the Madani environment of Dawat-e-Islami by delivering Dars from *Faizan-e-Sunnat*.

[1] It is not allowed to give Dars from any book other than the booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. [Markazi Majlis-e-Shura]

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3. Arrange a Madani visit[1] with the attendees of Dars once a week.

4. Persuade the Dars attendants to act in accordance with the Madani In'amaat and observe Fikr-e-Madinah to fill its booklet. They should also be persuaded to travel in Madani Qafilah and make others to travel as well.

5. Make their mind to attend the weekly Ijtima' punctually, from beginning to end.

6. Also persuade the Imam and the members of Masjid committee to travel in Madani Qafilah.

7. Make arrangement for Sada-e-Madinah[2] to be delivered at Masjid level.

8. Hold a Madani session in the Masjid on regular basis after Salat-ul-Fajr in order to meet each other and to persuade those people to offer Salah in Masjid regularly who do not offer Salah.

9. Meet and persuade those Islamic brothers for travelling in Madani Qafilah who have distanced themselves from Masajid.

10. We have to train the participants of Dars and to make them Muballighs and Mu'allims of Dawat-e-Islami.

11. Deliver Chowk Dars near the Masjid.

12. Start Madrasa-tul-Madinah (for adults) in the Masjid and manage it properly.

[1] Area-visit for calling people towards righteousness.

[2] In the Madani environment of Dawat-e-Islami, the term 'Sada-e-Madinah' refers to the act of waking Muslims up for Fajr Salah.

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Method of delivering Dars from Faizan-e-Sunnat

Say the following three times:

'*Please come closer.*'

Then, observing veil within veil, sit in the position you sit in for Salah (in Tashahhud) and recite the following:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Then recite the following Salat-'Alan-Nabi, making the participants of the Dars repeat after you:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰه وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ اللّٰه
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰه وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ اللّٰه

If you are in a Masjid, say the following words, with the participants repeating after you, making the intention of I'tikaf:

نَوَيْتُ سُنَّتَ الْاِعْتِكَاف

Translation: I have made the intention of Sunnah I'tikaf.

Then say the following:

Dear Islamic brothers! Come closer and, if possible, in respect of Dars, sit in the position you sit in for Salah (in Tashahhud). If you get tired, then sit in any comfortable position. Lower your gaze and listen to the Dars from Faizan-e-Sunnat with full concentration for the pleasure of Allah عَزَّوَجَلَّ with the intention of acquiring Islamic knowledge because listening

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to it inattentively, looking around, playing on the floor with your finger or messing around with your clothes, body or hair could result in its blessings being lost[1].

After saying this, read out an excellence of reciting Salat-'Alan-Nabi from *Faizan-e-Sunnat*. Then say the following so that the attendees would also recite Salat-'Alan-Nabi:

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Read out what is written in the book only. Read only the translation of Quranic Ayahs and Arabic text. Do not explain any Quranic Ayah or Hadees on the basis of your opinion.

Make persuasion in the following words at the end of the Dars.

(Each Muballigh should memorize the following paragraphs by heart and make persuasion accordingly at the end of Dars and Bayan without adding or skipping anything.)

By the grace of Allah عَزَّوَجَلَّ, Sunnahs are abundantly learnt and taught in the fragrant Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah.

It is a Madani request that you spend the whole night in the weekly Sunnah-inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah عَزَّوَجَلَّ with good intentions. With the intention of gaining reward, make it a part of your routine to travel with Sunnah-inspiring Madani Qafilahs with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first day of every Islamic month. By the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

*Every Islamic brother should develop the Madani mindset that '**I must strive to reform myself and people of the entire world,** اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.' In order to reform ourselves, we must*

[1] Also convey similar words of persuasion at the start of a Bayan [speech], and have the participants make good intentions.

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act upon Madani In'amaat and to strive to reform the people of the entire world, we must travel with Madani Qafilahs[1], اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Allah karam aysa karay tujh pay jahan mayn
Ay Dawat-e-Islami tayri dhoom machi ho

May Allah عَزَّوَجَلَّ bless Dawat-e-Islami with such a grace
That it becomes glorious at each and every place!

Finally, with the humility of the body and heart, and with absolute certainty of Du'a being accepted, make the following Du'a following the manners of raising hands without adding and leaving out anything:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

O Allah عَزَّوَجَلَّ! For the sake of Beloved Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم forgive us, our parents, and the entire Ummah. O Allah عَزَّوَجَلَّ! Forgive the mistakes of Dars and all our sins, give us the passion to perform good deeds. Make us pious and obedient to our parents. O Allah عَزَّوَجَلَّ! Give us true love for You, and for Your Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Cure us from the disease of sins. O Allah عَزَّوَجَلَّ! Give us the ability to act upon the Madani In'amaat and travel with the Madani Qafilahs. O Allah عَزَّوَجَلَّ! Bless us with the enthusiasm of making individual effort to persuade others to carry out Madani activities. O Allah عَزَّوَجَلَّ! Free Muslims from diseases, debt, unemployment, childlessness, wrongful court cases and all types of worries. O Allah عَزَّوَجَلَّ! May Islam dominate! O Allah عَزَّوَجَلَّ! Bless us with steadfastness in the Madani environment of Dawat-e-Islami! O Allah عَزَّوَجَلَّ! Bless us with martyrdom under the Green Dome while being blessed with beholding the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, with burial in Jannat-ul-Baqi', and with closeness to Your Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Jannat-ul-Firdaus! O Allah عَزَّوَجَلَّ for the sake of the fragrant breeze of Madinah, accept all our lawful Du'as.

[1] Here, Islamic sisters should say: We have to make our male (Mahram) relatives travel with Madani Qafilahs.

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Kehtay rehtay hayn Du'a kay wasitay banday Tayray
Ker day poori aarzu her baykas-o-majboor ki

O Allah عَزَّوَجَلَّ! Your bondmen ask me to make supplications
Fulfil their Du'as and relieve them of all complications

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Next, recite the following Ayah as part of the Du'a:

اِنَّ اللّٰهَ وَ مَلٰٓىٕكَتَهٗ یُصَلُّوْنَ عَلَى النَّبِیِّؕ
یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا صَلُّوْا عَلَیْهِ وَ سَلِّمُوْا تَسْلِیْمًا ﴿۵۶﴾

(Part 22, Surah Al-Ahzaab, Ayah 56)

After all the attendees have recited Salat-'Alan-Nabi, finish Du'a by reading out the following Ayah with the intention of glorifying Allah عَزَّوَجَلَّ and reciting Salat-'Alan-Nabi:

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا یَصِفُوْنَ ﴿۱۸۰﴾
وَ سَلٰمٌ عَلَى الْمُرْسَلِیْنَ ﴿۱۸۱﴾ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۱۸۲﴾

(Part 23, Surah As-Saffaat)

In order to achieve maximum benefit from Dars, sit down and warmly meet participants with the intention of gaining reward. Make some new Islamic brothers sit around you and, making individual effort with a smiling face, explain to them the blessings of acting upon Madani In'amaat and travelling with Madani Qafilahs. (The wisdom in meeting participants whilst you are sitting is that at least a few Islamic brothers may sit with you, otherwise, the participants greeting you whilst standing usually go, leaving you deprived of the privilege of making individual effort.)

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Tumhayn ay Muballigh yeh mayri Du'a hay
Kiye jao tay tum taraqqi ka zeenah

O Muballigh! For you, it is my prayer
May you keep ascending success-stair!

Du'a of 'Attar

O Allah عَزَّوَجَلَّ! Forgive me and all those regularly giving and listening to at least two Dars every day from the book *Faizan-e-Sunnat* (one at home and the other at school, Masjid or a busy place etc.) and make us an embodiment of good character.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Mujhay Dars-e-Faizan-e-Sunnat ki taufeeq
Milay din mayn dau martabah Ya Ilahi

Bless me with this ability
May I give two Dars from Faizan-e-Sunnat daily, O Almighty عَزَّوَجَلَّ!

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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Significance of Bayan

Dear Islamic brothers! Generally, we convey our message to others by speaking to them. The more effectively a Muballigh speaks, the better he can convey his message. Bayan is a source of conveying our message to the entire world. Good Bayan strengthens the Madani Qafilahs. By delivering a Bayan, we can prepare people's minds to carry out Madani activities collectively. Bayan enhances the personality of a Muballigh (preacher) and it builds up his self confidence. The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Some

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Bayans are magic'.[1] Commenting on the foregoing Hadees, a renowned commentator of Quran and Hadees, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated, 'Some Bayans have a magical effect which surprisingly attract the people.' *(Mirat-ul-Manajih, vol. 6, pp. 426)*

Therefore, it has become evident that certain Bayanaat affect the listeners in the same way as the magic of the magician. Hence, Bayan plays a significant role for bringing a positive revolution in the hearts of people. This revolution can occur definitely when Bayan is delivered after examining it thoroughly and carefully from every perspective. It can be concluded from the aforementioned Hadees and its explanation that it is essential for us to improve our Bayan, deliver it actively on regular basis and guide other Islamic brothers as well for the progress and survival of Dawat-e-Islami, our beloved global movement of Quran and Sunnah. Therefore, we will have to improve our Bayan in order to make the people travel in Madani Qafilah and persuade them to act upon the Madani In'amaat.

Purpose of delivering Bayan

Muballigh should take the following points into consideration while delivering Bayan:

1. Self reformation

If Muballigh thinks to reform the audience only, he will deprive himself of the blessings of Bayan. What should be the thinking of the Muballigh while delivering Bayan? In this regard, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated, 'A Muballigh should make an intention while delivering Bayan that he is reforming himself rather than others.'

Therefore, we should intend to reform ourselves whenever we get an opportunity to deliver Bayan. By acting upon this Madani pearl, the Muballigh can successfully resist the satanic attack that people should appreciate him. There will be no desire of admiration when the Muballigh will intend to reform his own-self. In fact, Bayan of a Muballigh bears fruit only if he delivers it with sincerity, seeking the pleasure of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. May Allah عَزَّوَجَلَّ bless us all with sincerity.

[1] Sahih Bukhari, Kitab-un-Nikah, vol. 3, pp. 446, Hadees 5136

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2. The purpose should be Allah's pleasure

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated, 'Sincerity is the key to acceptance (of deeds).' Therefore, Bayan should be delivered with the sole purpose of seeking Allah's pleasure. It is not only a sin to deliver Bayan with the intention of impressing people but it also adversely affects the essence of Bayan. Upon listening to an impressive Bayan of a Muballigh, it also happens at times that one's Nafs desires to deliver Bayan in a similar way and he struggles to collect material to prepare an impressive Bayan with the intention of achieving instant fame. All of his enthusiasm and motivation disappears when he is unable to deliver the Bayan the way delivered by that Muballigh. Consequently, he will lose his spirit and enthusiasm. It is necessary to ponder over sincerity at three stages while delivering Bayan:

"Bayan should be delivered with the sole purpose of seeking Allah's pleasure."

1. Ask these questions from yourself at the start of the Bayan, 'What intentions do I have for delivering this Bayan? Am I delivering this Bayan to please Allah عَزَّوَجَلَّ and serve my religion or do I intend to get respect, to be admired and seen with astonishment after the Bayan?' Muballighin who deliver Bayan in a large Ijtima' for the first time should be more cautious in the regard.

2. It also happens at times that one is sincere at the start of the Bayan but gets affected by the above stated bad intentions as he proceeds. Therefore, it should be maintained throughout the Bayan.

3. Even after the Bayan, one must not desire that people kiss his hands, praise him, insist him to deliver Bayan in their area and get his contact details etc.

Dear Islamic brothers! If we show sincerity and continue to deliver Bayan with the intention to reform ourselves, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ a day will come when we will become successful in our Madani aim. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated, 'One who delivers Bayan should not just try to be an impressive orator, instead, he should have a mindset to act upon what he says in the Bayan.' If only we could change our mindset and deliver Bayan with the sole intention to reform ourselves.

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3. Consider it as one's own lack of sincerity if Bayan does not bear fruit

Sometimes a Muballigh utters these words after completing his Bayan, 'I have delivered Bayan but it has not had any effect on the listeners. No one agreed to travel in Madani Qafilah. None of them forwarded their names for Madani Qafilah. These Islamic brothers are very rigid. Nothing seems to change their mind.' These sentences can be uttered only by a person who considers himself faultless. Certainly it is unwise to consider oneself perfect. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated, 'Consider it your own lack of sincerity and seek forgiveness from Allah عَزَّوَجَلَّ if (the Bayan) does not have effect on people instead of assuming or blaming them to be rigid.' If only we could also deliver Bayan like Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه while trembling with the fear of Allah عَزَّوَجَلَّ and heart filled with love of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Undoubtedly, it is by the blessing of Ameer-e-Ahl-e-Sunnat's sincerity that his words strike the heart of the attentive listeners of a Bayan, making the listener regretful of his past and he repents of his sins. He becomes regular in offering Salah, have a desire for carrying out good deeds and travels with Madani Qafilah. O Allah عَزَّوَجَلَّ! Bless us with sincerity for the sake of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

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Some precautions before delivering Bayan

1. Your feet should be clean from dirt and other impurities. Nails should be trimmed because people sitting at the front are likely to look at them during the Bayan. The untrimmed nails or dirty feet will have a bad impact on your personality which in turn will have an adverse effect on your Bayan. Moreover, please be careful that there should not be much gap between your feet when you are delivering Bayan.

2. Usually, people practise the Sunnah of shaking hands after the Bayan. People shaking hands with you may dislike your appearance if the hands are dirty and the nails are untrimmed. This in turn may completely destroy or curtail the impact of your Bayan. Hence, your hands should also be clean.

3. Similarly, your dress should also be neat and clean so that people don't feel unpleasant.

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4. ‘Imamah (Islamic turban) should also be clean and tied up properly. Moreover, comb your beard and Zulfayn[1] so that if someone looks at you gets attracted towards the Sunnah of the Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated, ‘One who delivers Bayan should always be dressed in the particularly white Madani dress of Dawat-e-Islami, green turban and a white Chaadar (shawl).

5. Ensure that the chest buttons are up because decent people do not keep their chest buttons open.

6. It is Sunnah to keep the bottom edge of the clothes above the ankles. Therefore, always practise this Sunnah, especially when delivering Bayan. Otherwise, people will not only criticize you but it may also possibly cause bad suspicions in one’s mind and hence, he may be deprived of the blessings of the Bayan. Furthermore, ensure that Kurta is not tucked into Shalwar.

7. Use ‘Itr if you sweat.

8. The mouth should be free from bad smell.

Dear Islamic brothers! By acting upon the above stated Madani pearls, please ensure that your body is clean and you have dressed well before the Bayan.

Types of Bayan

Dear Islamic brothers! We have to develop the mindset of people through our Bayanaat [speeches] that, ‘*We must strive to reform ourselves and people of the entire world.*’ Persuade them to travel with Madani Qafilah and act in accordance with Madani In’amaat to achieve this goal. We have several topics for Bayan to convey our Madani aim to others. There are different ways to deliver Bayan. We cannot attain the blessings of Bayan if we deliver every Bayan in the same manner. Therefore, following are some Madani pearls regarding the various topics of Bayan so that we can improve the way we deliver Bayan. We have two different topics of Bayan (1) Organizational (2) Transformational.

[1] Sunnah-conforming hairstyle

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1. Organizational

One who delivers organizational Bayan should ensure that he delivers it in an explanatory manner. We educate the Islamic brothers in 'Tarbiyyati Ijtima' about the method used to carry out Madani activities effectively, so we should take certain points into consideration. Muballigh should add fascinating parables in his Bayan to make it interesting as organizational topics are somehow dry compared to other topics. However, we should explain them in the similar way as we expect others to explain us individually. Moreover, we should have good command on our topic to deliver the Bayan fluently and grasp the attention of the listeners so that they listen attentively. They should also be persuaded to act upon the stated points in the Bayan. However, neither criticise any responsible Islamic brother, nor make someone feel that he is unaware of the method of carrying out Madani activities. Instead, make the Islamic brothers feel the importance of these Madani activities.

Organizational Bayan should neither be too serious nor too light-hearted. It should be delivered with enthusiasm and soft tone. Don't add any point to the Bayan on your own. Convey those points which are provided to us by Madani Markaz and persuade people to act upon them too.

2. Transformational

One should aim to reform himself while delivering Bayan on this topic. This topic includes Bayan on social reforms, purification of Nafs, condemnation of sins including arrogance, backbiting, jealousy and immoral use of eyes etc., as well as persuasion to refrain from sins. A Muballigh should deliver Bayan on transformational topics with explanation in a soft and kind tone just like a father makes his son understand. If Bayan is delivered merely in an emotional way with the sole intention to show speaking power, then remember, 'To explain someone with strictness is similar to creating a hole in the container that is to be filled with water.'

Hay falah-o-kamrani narmi-o-aasani mayn
Her bana kaam bigar jata hay nadani mayn

Success lies in gentleness and easiness
Unwisdom turns even success into failure

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Prepare thoroughly for the topic on which Bayan is to be delivered. Always introduce the topic before delivering Bayan on any transformational topic. For example, if 'arrogance' is selected as the topic, first define arrogance, then explain it, condemn it, explain the effective ways to refrain from arrogance and mention its remedy. Persuade the Islamic brothers necessarily at the end to adopt its remedy. You can say, for example, 'Dear Islamic brothers! We should routinely travel with Madani Qafilah and act in accordance with the Madani In'amaat if we desire to refrain from arrogance and become humble. We will then notice that humility is becoming one of our characteristics.'

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated, 'If possible, Islamic brothers should be persuaded thrice in every Bayan to travel with Madani Qafilah and act in accordance with Madani In'amaat.'

Preparation of Bayan

First read the collected material such as Quranic Ayahs, Ahadees or parables thoroughly with which you intend to start the Bayan.

Now ponder over the sequence with which the points should be conveyed to the listeners or what the listeners would like to listen first, second and so on. For example, if you intend to deliver Bayan on 'jealousy' and have information regarding its cure, destruction, signs, definition and the quotes of saints related to jealousy. Certainly jealousy should be defined first because let alone the public, even some of our learned people are also unaware of its Shar'i definition. If you start mentioning the destruction caused by jealousy without defining it, the listeners will neither have fear from it in the true sense, nor will they carry out self-accountability. If you define it in the beginning, everyone will discover this flaw in his character. Later, when you will deliver its destruction, people indulged in this epidemic will make self-assessment properly. Moreover, they will feel frightened after listening to its description. After defining jealousy, it is essential to urge people to repent of this sin or take practical measures to refrain from it.

Destruction of jealousy should be explained in detail for this purpose. Though the definition of jealousy is sufficient to make people realize if they suffer from this bad habit, yet it is an understood fact that Nafs never admits its evil-doing. Therefore, its

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signs should be mentioned next, so that Nafs is compelled to yield. After mentioning the definition, signs and destructiveness of jealousy, it is necessary to tell people about its cure. The deeds and quotes of the saints are quite helpful in persuading people to act upon the stated cure. Hence, the cure and the faith-refreshing parables of saints should be mentioned at the end. The following sequence of the Bayan on 'jealousy' is the result of this thinking process: (a) Definition of Jealousy (b) Destruction caused by Jealousy (c) Signs of Jealousy (d) Cure for Jealousy (e) Persuasion to adopt its remedy.

Likewise, develop a habit to deliver every Bayan [speech], arranged in a logical sequence اِنْ شَآءَاللّٰه عَزَّوَجَلَّ you will yourself observe its benefits. It is a Madani request that if possible, write the material arranged in a sequence in a separate diary under respective topics. Hence, many Bayanaat of different topics will become readily available to you.

Madani pearls for Muballigh

1. The terminologies used in the Madani environment of Dawat-e-Islami should be memorised and used in general conversation as well as during Bayan.
2. Muballigh should always be dressed in the specific white Madani dress of Dawat-e-Islami, green turban, and a white chador.
3. Muballigh should deliver Bayan on 'the life after death', 'excellence of practising Sunnah' and other such topics that are essential to reform people.
4. Muballigh should not deliver Bayan from his memory. Make photocopies from the books of 'Ulama-e-Ahl-e-Sunnat and attach it to your diary.
5. Muballigh should go through the Bayan once before delivering it. He should not deliver Bayan without preparation.
6. Only 'Ulama (scholars) should deliver from the original Arabic text of Quranic Ayahs and Ahadees. However, there is no restriction on other people to recite it by the permission of 'Ulama, after learning it from them and reading it to them first. The translation of Ayahs should be taken only from *Kanz-ul-Iman*.
7. During the Bayan, not only Madani Qafilah and Madani In'amaat should be mentioned but also Muballigh should persuade people effectively. Instead of just

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asking the people to act upon Madani In'amaat, advise them to observe Fikr-e-Madinah daily and submit its booklet on monthly basis. Muballigh should make people aware of the blessings of the Madani environment of Dawat-e-Islami and quote Madani parables.

8. Despite advising others during the Bayan, the Muballigh should assume that he is advising himself.

9. Muballigh should avoid difficult words and complicated topics.

10. If the Bayan has no effect on the listeners, instead of blaming them to be rigid, the Muballigh should consider it as his lack of sincerity and hence, he should recite Istighfar (seek forgiveness).

11. A Bayan delivered seriously will have an effect on the hearts of people. Don't use these types of questions during the Bayan: 'Say سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ, what have you understood, so you didn't understand! Did you understand?' Similarly, don't stop after saying an incomplete sentence to let people complete it. Likewise, don't deliver jokes or say funny sentences to make people laugh. Though, people enjoy and appreciate it, experience reveals that the true fear of Allah عَزَّوَجَلَّ and the love of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم is difficult to be attained in this way.

12. 'Ulama and Mashaaikh of Ahl-us-Sunnah should neither be criticized in the Bayan nor in the general or in any kind of conversation. Instead, one should perceive it a moral obligation to have reverence towards them from the bottom of his heart.

13. Do not criticise political parties, government and its organisations, police or armed forces. Even, do not criticise any country of the world or its internal matters, since it is highly probable that religious activities may face hindrance in this way rather than the country or any of its organisations being reformed.

14. Keep the allocated time in view. Don't make the Bayan so lengthy that people get fed up with it.

15. Muballigh should narrate the parables from the life of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ in his Bayan and also tell the listeners that how he دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ persuades us to spend a simple and humble life according to Sunnah.

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16. Gather the material for Bayan from the books and Bayanaat of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. Read the books of 'Ulama of Ahl-us-Sunnah as well. Reading books not only increases knowledge to a great extent, it also makes a person confident and helps him deliver Bayan comfortably. The following books are recommended for reference:

- Kanz-ul-Iman (Translation of Glorious Quran)
- Tafseer Khaza`in-ul-'Irfan
- Tafseer Siraat-ul-Jinaan
- Faizan-e-Sunnat and other books of Ameer-e-Ahl-e-Sunnat
- 'Ajaaib-ul-Quran ma' Gharaib-ul-Quran [Quranic Wonders – Part 1 & 2]
- Jami' Karamaat-e-Awliya
- Bazm-e-Awliya
- Sharh-us-Sudoor
- Bahar-e-Shari'at
- Fatawa Razawiyyah
- Ihya-ul-'Uloom
- Lubab-ul-Ihya
- Minhaj-ul-'Aabideen
- Khauf-e-Khuda (publication of Maktaba-tul-Madinah)
- Jannat mayn Lay Jaanay Walay A'maal [Acts Leading to Jannah]
- Jahannam mayn Lay Jaanay Walay A'maal [Acts Leading to Hell]
- Jahannam kay Khatraat [Dangers of Hell]
- Kufriyah Kalimat kay Baaray mayn Suwal Jawab
- Gheebat ki Tabah Kariyan [Backbiting – A Cancer in our Society]
- 'Ilm-o-Hikmat kay 125 Madani Phool
- Tazkirah Ameer-e-Ahl-e-Sunnat, and
- read other books published by Maktaba-tul-Madinah

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17. Select a free time for reading books in which there isn't any probability that someone may disturb you so that you can read with concentration. Remember! Reading with concentration results in a long-term memorisation of the material read.

18. Reading should be done on daily basis, it should never be delayed. It is not necessary to spare a long time for reading. The time spared may be half an hour only, but reading should be done regularly.

19. Don't read books while lying or leaning forward as it increases stress on the mind and weakens the eyesight. Lift the book a little while reading.

20. Keep a diary with you while reading the books. Ponder over the Ayahs, Hadees, parable or a quote of a saint that you read to decide that they can be placed under which topic. Now, write the topic you have understood on the top of a page of your diary. Note the name of the book and the page number where you have found the relative material. For example, you read the following Hadees while reading the book '*Jahannam mayn Lay Jaanay walay A'maal*' that the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Refrain from jealousy as jealousy eats the good deeds in a similar way as the fire eats the wood.' *(Sunan Abi Dawood, Kitab-us-Sunnah, vol. 4, pp. 361, Hadees 4903)*

    Note down the name of the book and the page number where you have found this Hadees. If you follow this sequence, it will become easier to collect material.

21. While trying to collect good and unique material for our Bayan, we should not forget that we have to reform ourselves as well because our Madani aim is, 'I must strive to reform myself and people of the entire world, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.'

22. Irrespective of the topic of Bayan, necessarily invite the people to act upon the Madani In'amaat, fill its booklet daily by observing Fikr-e-Madinah and submit it to the responsible Islamic brother of their area by the 1st of every Madani month. Also invite them to travel with Madani Qafilah.

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Bayanaat to be delivered after Fajr Salah



Fajr - Bayan 1

Blessings of Zikrullah ﴿ذِکْرُ اللہ﴾

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ has reported a blessed Hadees on page 12 of *Rasaail-e-‘Attariyyah* part 2 [Booklets of Attar] that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: One who recites Salat upon me once, Allah عَزَّوَجَلَّ showers ten blessings upon him, erases his ten sins and raises his rank by ten times. *(Sunan Nasa`ee, Kitab-us-Sahw, pp. 222, Hadees 1294)*

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! Today, a widespread unrest and turmoil has surrounded people around the globe. There isn’t a single country, city or village and nor even a single house that is free from the state of turmoil and confusion. In the present era, everyone looks to be the victim of this chaotic situation. Ah! The heedless human, in pursuit of peace and tranquillity, drinks alcohol, visits musical parties, goes to cinemas and stage dramas, night clubs full of vulgarity and obscenity and reads dirty novels. Where does peace lie after all? Let’s see how the Glorious Quran guides us in this regard, Allah عَزَّوَجَلَّ says in the Glorious Quran:

اَلَّذِیْنَ اٰمَنُوْا وَ تَطْمَىٕنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ؕ اَلَا بِذِكْرِ اللّٰهِ تَطْمَىٕنُّ الْقُلُوْبُ ﴿۲۸﴾

Those who believed and whose hearts get satisfaction from the remembrance of Allah; pay heed! Only in the remembrance of Allah is the satisfaction of hearts!

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Ar-Ra’d, Ayah 28)

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Commenting on the foregoing Ayah, Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: The remembrance of His blessings and favours brings contentment of the hearts. *(Khaza`in-ul-'Irfan)*

Dear Islamic brothers! Everything in this world is engaged in praising Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ says in the Glorious Quran:

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَ الْاَرْضُ وَمَنْ فِیْهِنَّ ؕ
وَ اِنْ مِّنْ شَیْءٍ اِلَّا یُسَبِّحُ بِحَمْدِهٖ وَ لٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِیْحَهُمْ ؕ

The seven Heavens and the earth and all those in them say His sanctity; and there is not a thing that does not proclaim His sanctity while praise, but you do not understand their proclamation of sanctity.

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, Ayah 44)

Commenting on the foregoing Ayah, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه stated: The blessed commentators of the Glorious Quran have stated that even the sound of opening of the door and cracking of the roof is the proclamation of the purity of Allah عَزَّوَجَلَّ, and the words with which they proclaim are ﴿سُبْحٰنَ اللّٰهِ وَبِحَمْدِهٖ﴾. *(Tafseer Baghawi, Surah Al-Isra, Taht-al-Ayah: 44, vol. 3, pp. 96)*

It is narrated by Sayyiduna 'Abdullah Ibn Mas'ood رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ: We saw springs of water gushed out from the blessed finger of the Holy Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم and we have also seen the meal glorifying while it was being eaten.

(Sahih Bukhari, Kitab-ul-Manaqib, vol. 2, pp. 495, Hadees 3579)

It is narrated by Sayyiduna Jabir Bin Samorah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ that the Rasool of Rahmah صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has stated: I still recognize the stone of Makkah that used to say Salam to me before the declaration of my Nubuwwah.

(Sahih Muslim, Kitab-ul-Fadaail, pp. 1249, Hadees 2277)

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Dear Islamic brothers! Every particle of this universe glorifies Allah عَزَّوَجَلَّ but ponder on our sheer heedlessness, though we enjoy various favours and blessings of Allah عَزَّوَجَلَّ, yet we are heedless of remembering Him. On the contrary, we are supposed to be engrossed doing Zikr of Allah عَزَّوَجَلَّ every moment of our lives. Allah عَزَّوَجَلَّ says in the Glorious Quran:

وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ﴿۴۵﴾

And remember Allah profusely, in order that you may succeed.

[Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah Al-Anfaal, Ayah 45)

Commenting on this Ayah, Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: It is learnt from the mentioned blessed Ayah that it is mandatory upon the person to keep his tongue and heart engaged in the Zikr of Allah عَزَّوَجَلَّ in every condition and let not himself distract from it in the face of any severity and difficulty.

(Khaza`in-ul-'Irfan)

The following blessed Hadees is stated on page 411 of '*Jannat mayn Lay Jaanay Walay A'maal*', published by Maktaba-tul-Madinah, the publication department of Dawat-e-Islami:

Incapable of performing Nafl worships

It is narrated by Sayyiduna Ibn 'Abbas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا that the Holy Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has stated, 'The one amongst you who is incapable of worshipping in the night, spending his wealth in the way of Allah and taking part in Jihad against the enemy, should do Zikr of Allah عَزَّوَجَلَّ abundantly.' *(Shu'ab-ul-Iman, vol. 1, pp. 390, Hadees 508)*

They took away all the goodness

Sayyiduna Mu'aaz رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ said: A person humbly asked the Beloved and Blessed Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم, 'O the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم! Which Mujahid [participant in the Jihad] has the greatest reward?' The Blessed Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم replied, 'Anyone amongst them who does Zikr of Allah عَزَّوَجَلَّ abundantly.' He humbly asked, 'Which Sawm-observing person has the greatest reward?' He صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

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replied, 'Any one amongst them who does Zikr of Allah عَزَّوَجَلَّ abundantly.' Then he humbly asked the same question regarding Salah, Zakah, Hajj and Sadaqah. The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم gave the same reply for every deed, 'Whoever amongst them does Zikr of Allah عَزَّوَجَلَّ abundantly.' [Listening] to it, Sayyiduna Abu Bakr رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ said to Sayyiduna 'Umar رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ, 'O Abu Hafs! Those who do Zikr took all the goodness.' So the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Yes! So It is.' *(Al-Musnad Imam Ahmad Bin Hanbal, vol. 5, pp. 308, Hadees 15614)*

Dear Islamic brothers! Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami are also one of the best source of developing a habit of engaging oneself in the Zikr of Allah عَزَّوَجَلَّ and refraining from indulging in meaningless conversations. Therefore, you also travel for twelve-month, 92-day, 30-day, 12-day and 3-day Madani Qafilahs with the devotees of the Noblest Rasool and hoard loads of blessings. Let me relate you a summarised Madani parable of an Islamic brother from Shahdara (Lahore): 'I was the only and pampered son of my parents. Excessive love and affection from the parents had made me stubborn and disobedient towards them. I would wander around late at night and would sleep until late morning. I would yell at my parents if they tried to make me understand. At times, they would cry. My mother would burst into tears while making Du'a (for me). Millions of salutations be upon that great moment when I was privileged to meet a devotee of the Holy Rasool who belonged to Dawat-e-Islami. While making kind individual efforts, he prepared a sinner person like me to travel in the Madani Qafilah. Therefore, I travelled with Madani Qafilah with the devotees of the Noblest Rasool for three days. I don't know how these devotees of the Holy Rasool turned my heart that was so hard like rock which never had kind feelings even after seeing the tears of my parents. My heart transformed through the Madani revolution and I returned from the Madani Qafilah as a Salah-offering person. I said Salam, kissed my father's hand and mother's feet upon returning home. My family members were surprised to see the change because a person who was not ready to listen to anyone till yesterday has become so respectful today!

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! The spiritual company of the devotees of the Holy Rasool had brought a complete change in my attitude. There was a time when I did not offer Salah myself, but now, while giving this account, I am fulfilling the responsibility for waking Muslims up for Salat-ul-Fajr, i.e. to call out 'Sada-e-Madinah'.

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Gerchay a'maal-e-bad aur af'aal-e-bad
Nay hay ruswa kiya, Qafilay mayn chalo
Ker safar aao gey, tum sudher jao gey
Maango chal ker Du'a, Qafilay mayn chalo

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! You must have observed how the company of the devotees of Rasool made a person who did not use to offer Salah himself, now inviting others to offer Salah! Undoubtedly, a good company brings about good and bad company brings about bad result. Therefore, we should adopt company of the devotees of the Rasool. *(Faizan-e-Sunnat, chap. Faizan-e-Ramadan, vol. 1, pp. 1370)*

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)*

Here are 12 Madani pearls about entering and leaving home. *(Read them out from page 380 of this book).*

Fajr - Bayan 2

Excellence of recitation of Holy Quran

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has quoted on page 12 of *Rasaail-e-'Attariyyah* (part 2): The Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Recite Salat upon me wherever you are as your Salat reaches me.'

(Al-Mu'jam-ul-Kabeer, vol. 3, pp. 82, Hadees 2729)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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Yehi hay aarzu ta'leem-e-Quran 'aam ho jaye
Her ik parcham say aooncha parcham-e-Islam ho jaye

The only desire is that the Quranic teachings prevail everywhere
The flag of Islam gets hoisted above every other flag

It is stated on page 2 of 49-page booklet '*Tilawat ki Fazeelat*' [Excellence of Reciting the Holy Quran], published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

Reciting the whole Quran daily

Sayyiduna Saabit Bunaani رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه used to recite the whole Quran daily. He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه would always observe Sawm ﴿صَوْم﴾ during the day and worship throughout the night. He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه would always offer 2 Rak'aat of Nafl Salah (Tahiyya-tul-Masjid) in every Masjid he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه would pass by. Revealing the blessings bestowed upon him, he says, 'I have completed the recitation of the complete Holy Quran and wept in the court of my Lord before every pillar of the Jami' Masjid.' He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه had exceptional love for Salah and recitation of the Holy Quran. And he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه was bestowed enviable mercy by Allah عَزَّوَجَلَّ that after his demise, during the burial, suddenly a brick slipped and fell into the grave. When some people leaned in to pick up the brick, they were amazed to see that the Shaykh رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه was standing in his grave and offering Salah!

When his family members were asked about that, his blessed daughter said: My honourable father used to make the following supplication every day, 'O Allah عَزَّوَجَلَّ! If you grant anybody the blessing of offering Salah in his grave after death, then privilege me too [with such a blessing].' It is reported that whenever people would pass close to the blessed tomb of the Shaykh رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه, they would hear the utterance of the recitation of the Holy Quran coming from inside the blessed grave.

(Hilyat-ul-Awliya, vol. 2, pp. 362-366)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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Dahan mayla nahin hota badan mayla nahin hota
Khuda kay Awliya ka to kafan mayla nahin hota

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

The Noble and Glorious Quran is the blessed word of Allah عَزَّوَجَلَّ. Recitation of the Glorious Quran, teaching of the Glorious Quran, listening to the Glorious Quran and reciting it for others are all rewarding acts. There are ten rewards for each letter you recite from the Quran.

Reward of reciting one letter of Holy Quran

The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: Whoever recites one letter of the Book of Allah عَزَّوَجَلَّ, he will get one virtue which will be equivalent to ten virtues. I am not saying that ﴿الٓمٓ﴾ is one letter; in fact ﴿اَلِف﴾ is one letter, ﴿لَام﴾ is one letter, and ﴿مِيْم﴾ is one letter. *(Sunan-ut-Tirmizi, vol. 4, pp. 417, Hadees 2919)*

Tilawat ki taufeeq day day Ilahi
Gunahaun ki ho door dil say siyahi

To recite the Quran, O my Lord! Give me the ability
So that heart may be cleansed from the iniquity

The best person

The Rasool of Rahmah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: ﴿خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَعَلَّمَهٗ﴾ Meaning, 'The best person amongst you is the one who learnt the Holy Quran, and taught it to others.' *(Sahih Bukhari, vol. 3, pp. 410, Hadees 5027)*

Sayyiduna Abu 'Abdur Rahman Sulami رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ used to teach the Holy Quran in the Masjid and he رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ would say, 'This Hadees has made me stay here.'

(Fayd-ul-Qadeer, vol. 3, pp. 618, Taht-al-Hadees 3983)

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Allah mujhay Haafiz-e-Quran bana day
Quran kay ahkam pay bhi mujh ko chala day

O Allah! Make me a Haafiz of the Holy Quran
And make me steadfast upon the commands of the Holy Quran

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

The Quran will intercede

It is narrated by Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever learnt and taught the Holy Quran, and then acted upon whatever is in the Holy Quran; the Quran will intercede for him and take him into Jannah.' *(Al-Mu'jam-ul-Kabeer, vol. 10, pp. 198, Hadees 10450; Tareekh Dimashq, vol. 41, pp. 3)*

Ilahi khoob day day shauq Quran ki tilawat ka
Sharaf day Gumbad-e-Khazra kay saa`ay mayn shahadat ka

The passion to recite the Quran for this I supplicate
To die as a martyr under the Green Dome O Allah عَزَّوَجَلَّ, make this my fate

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

The excellence of teaching one blessed Ayah

It is narrated by Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that whoever teaches one Ayah of the Glorious Quran or any Sunnah of the Deen to anyone, Allah عَزَّوَجَلَّ will prepare such a reward for him on the Day of Judgement that there will be no reward better than that for anybody. *(Jam'-ul-Jawami', vol. 7, pp. 281, Hadees 22454)*

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Different Madani pearls regarding recitation of Holy Quran

It is stated on page 11 of the booklet '*Tilawat ki Fazeelat*' [Excellence of Reciting the Holy Quran], authored by Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, [the 49-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]:

1. It is Mustahab to recite Ta'awwuz ﴿اَعُوْذُ﴾ when beginning Tilawat, and it is Sunnah to recite Tasmiyah ﴿بِسْمِ اللّٰه﴾ at the start of a Surah, otherwise it is Mustahab.

(Bahar-e-Shari'at, vol. 1, part 3, pp. 550)

2. It is Mustahab to recite the Holy Quran in the state of Wudu, facing Qiblah and wearing good dress. *(Ibid, pp. 550)*

3. Reciting the Holy Quran by looking at it is preferable to reciting it from memory, because this not only involves reciting the Quran, but it also includes looking at the Holy Quran as well as touching it, and all these are acts of worship.

(Ghunya-tul-Mutamalli, pp. 495)

4. The Holy Quran should be recited in incredibly beautiful voice, and if somebody does not possess a pleasant voice, he should try to beautify his voice when reciting. However, it is impermissible to recite in such a melodious tone like the singer that misses letters. Therefore, recite it in accordance with the rules of Tajweed. *(Durr-e-Mukhtar; Rad-dul-Muhtar, vol. 9, pp. 694)*

5. It is preferable to recite the Holy Quran in an audible voice as long as it doesn't cause disturbance and trouble to anybody who is praying, ailing person or sleeping person. *(Ghunya-tul-Mutamalli, pp. 497)*

6. When the blessed Ayahs of the Holy Quran are recited aloud, some people do not avoid looking around, moving and making gestures. Such people should note that listening attentively is also essential along with being quiet. as A'la Hadrat, the leader of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated on page 352 of volume 23 of *Fatawa Razawiyyah*: It is Fard to listen attentively and to keep silent when the Holy Quran is recited. Allah عَزَّوَجَلَّ has stated:

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وَ اِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَ اَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۲۰۴﴾

And when the Quran is recited, listen to it attentively and remain silent, so that you may receive mercy. *[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raf, Ayah 204)*

7. It is Haraam to recite the Glorious Quran aloud by all the people in a gathering. In gatherings of Isal-e-Sawab (after three days of death), usually everybody recites aloud – this is Haraam [strictly forbidden]. If few reciters are there, ruling is to recite quietly. *(Bahar-e-Shari'at, vol. 1, part 2, pp. 552)*

8. When reciting in the Masjid while other people are offering Salah or reciting invocations, you should recite merely in such a low voice that only you can hear it, the sound should not reach the person next to you.

9. It is impermissible to recite the Holy Quran aloud in the marketplace where people are busy working. *(Ghunya-tul-Mutamalli, pp. 497)*

10. It is also prohibited to recite aloud where somebody is imparting religious education to students, or students are taking their lessons or studying. *(Ibid, pp. 497)*

11. There is no harm in reciting the Holy Quran whilst lying down as long as the legs are folded up [i.e. not stretched out] and the face is uncovered. Additionally, it is also permissible to recite the Holy Quran whilst walking or working, provided attention is not distracted, otherwise it will be Makruh [disliked]. *(Ibid, pp. 496)*

12. It is impermissible to recite the Holy Quran in the bathroom or in places of impurity. *(Ibid)*

13. Listening to the recitation of the Holy Quran is better than reciting the Holy Quran or offering Nafl Salah. *(Ibid, pp. 497)*

14. If somebody recites incorrectly, it is Wajib for the listener to correct him, provided that it does not create malice or jealousy. *(Ibid, pp. 498)*

15. In the same way, if somebody takes someone else's Quran temporarily and he notices some printing or transcription errors in it, it is Wajib for him to inform the owner. *(Bahar-e-Shari'at, vol. 1, part 3, pp. 553)*

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16. In the summer, it is better to complete the recitation of the Holy Quran in the morning, whereas in the winter, it is better to complete it in the initial part of the night, because it is mentioned in the blessed Hadees, 'Whoever completes the recitation of the Holy Quran at the start of the day, angels will ask forgiveness for him until the evening, and whoever completes it at the beginning of the night, angels will ask forgiveness for him until the morning.' *(Hilyat-ul-Awliya, vol. 5, pp. 30, Hadees 6199)*

    As the daytime is longer in the summer, completing the recitation of the Holy Quran in the morning will result in more supplications for forgiveness by the angels. On the other hand, the nights are longer in winter. Therefore completing it in initial part of the night will result in more [supplications for] forgiveness.

    (Ghunya-tul-Mutamalli, pp. 496)

17. When the recitation of the entire Quran is completed, it is better to recite Surah Al-Ikhlaas 3 times. This also applies when offering Taraweeh Salah. However, if completion is being done in Fard Salah, do not recite Surah Al-Ikhlaas more than once. *(Ibid, pp. 496)*

18. The method of 'Khatm-e-Quran' (completion of Quran) is that after reciting Surah An-Naas, recite Surah Al-Fatihah and Surah Al-Baqarah up to ﴿وَ اُولٰٓىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝۵﴾, and then make Du'a [supplication] because this is Sunnah. In this respect, Sayyiduna 'Abdullah Bin 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا reported from Sayyiduna Ubayy Bin Ka'b رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ: When the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would recite ﴿قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۝۱﴾, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would start Surah Al-Fatihah, then Surah Al-Baqarah up to ﴿وَ اُولٰٓىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝۵﴾, and thereafter make Du'a of completion of the recitation of Glorious Quran and would stand up. *(Al-Itqaan fi 'Uloom-il-Quran, vol. 1, pp. 158)*

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! It is necessary to recite the Glorious Quran correctly to attain the virtues and blessings of its recitation. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ, with the passion to serve Ummat-e-Muslimah, there are countless Madaris (Islamic schools) by the name of Madrasa-tul-

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Madinah in various countries of the world to learn and teach Quran with Tajweed and Makhaarij (elocution), established by Dawat-e-Islami, a global and non-political movement. At the time of writing this account, about seventy two thousand Madani children only in Pakistan are acquiring Hifz and Naazirah knowledge of Quran in these Madaris free of cost. Moreover, Madrasa-tul-Madinah Baalighan (adults) is also run at a large number of Masajid and other places. In these Madaris, people who remain busy during the day are taught to recite the Holy Quran correctly, made to learn various Du'as [supplications] by heart and also educated with the teachings of Sunnah. The time commonly dedicated for this purpose is about 40 minutes after Salat-ul-'Isha. You are also advised to learn Quran from these Madaris. If you have already learnt, then start teaching in these Madaris!

For your persuasion and motivation, let me relate an account of an Islamic brother. He states: My sins were in abundance, مَعَاذَ اللّٰه عَزَّوَجَلَّ including supplying VCR cable, roaming around with wicked boys, watching two or even three movies daily and spending nights in variety shows. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, due to the blessings of a constant individual effort made by an Islamic brother of Nayabad, a locality in Karachi, I managed to attend Madrasa-tul-Madinah (for adults) in my area. This way, I got the company of devotees of the Rasool and started carrying out the Madani activities being attached to the Madani environment of Dawat-e-Islami, a global and non-political movement of Quran and Sunnah.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)*

Here are 4 Madani pearls of applying kohl to the eyes. *(Read them out from page 393 of this book.)*

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Fajr - Bayan 3

Excellence of Nawafil

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has quoted on page 12 of *Rasaail-e-'Attariyyah* (part 2) that the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: One who recites Salat upon me thousand times, will not die unless he sees his place in Jannah. *(Attargheeb Wattarheeb, vol. 2, pp. 326, Hadees 2591)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Instead of wasting the spare time, we should spend it in doing Zikr, reciting Salat upon the Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, offering Nawafil, etc., as we will be left with no option and opportunity after death. Therefore, in our lifetime, we have sufficient free time, considering the spare time a blessing before workload overcomes us, offer Nawafil abundantly which bring loads of blessings and favours. It is narrated by Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ that the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated that Allah عَزَّوَجَلَّ has said, 'Among all the most beloved things with which my bondman wants to come nearer to Me is the Faraaid, and My bondman keeps coming closer to Me through performing Nawafil till I make him My beloved.'

(Sahih Bukhari, vol. 4, pp. 248, Hadees 6502)

Commenting on the foregoing Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه has stated on page 308, volume 3 of *Mirat-ul-Manajih*: It means that a Muslim keeps offering Nawafil along with the Fard (obligatory) deeds to the extent that he becomes Allah's beloved, because he offers both, Faraaid and Nawafil. It does not mean that a person should leave Faraaid and just offer Nawafil. It is stated on page 674, part 4, volume 1 of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: There are many Nawafil. One can offer as many Nawafil as he wishes except during the time when it is not permissible to offer Salah. However, some out of them which have been narrated by the Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, blessed companions رَضِیَ اللّٰهُ تَعَالٰی عَنْهُم and pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی are being mentioned as follows:

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Tahiyya-tul-Masjid

It is narrated by Sayyiduna Abu Qatadah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'One, who enters Masjid, should offer two Rak'aat (Salah) before sitting there.' *(Sahih Bukhari, Kitab-us-Salat, vol. 1, pp. 170, Hadees 444)*

It is Sunnah for the one who enters Masjid to offer 2 Rak'aat Salah; instead, to offer 4 Rak'aat is better. If someone enters the Masjid at a time when it is Makruh to offer Nafl Salah such as within the time of Fajr Salah or after Salat-ul-'Asr, then he should not offer Tahiyya-tul-Masjid, instead he should engage himself reciting Tasbih ﴿تَسْبِیْح﴾, Tahleel ﴿تَہْلِیْل﴾ and Salat-'Alan-Nabi, hence the rights of Masjid will be fulfilled.

(Rad-dul-Muhtar, Kitab-us-Salah, vol. 2, pp. 555)

Tahiyya-tul-Wudu

The Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever performs Wudu, and performs Wudu well, and then offers 2 Rak'aat with inner-self and outer-self concentration, Jannah will become Wajib for him.' *(Sahih Muslim, pp. 144, Hadees 234)*

It is Mustahab to offer 2 Rak'aat Salah after performing Wudu before the body parts dry. It is also Mustahab to perform 2 Rak'aat of Salah after Ghusl (ritual bath). If after performing Wudu one offers Fard Salah etc., this will compensate for Tahiyya-tul-Wudu.

(Rad-ul-Muhtar, vol. 2, pp. 563)

Salat-ul-Ishraq

Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever performs Salat-ul-Fajr with Jama'at [congregation], then continues to do the Zikr (remembrance) of Allah عَزَّوَجَلَّ sitting until the sun rises, and then offers 2 Rak'aat Salah, he will receive the reward of complete Hajj and 'Umrah.'

(Sunan-ut-Tirmizi, vol. 2, pp. 100, Hadees 586)

Salat-ul-Chasht [Salat-ud-Duha]

It is stated in a blessed Hadees: Anyone who offers 12 Rak'aat of Chasht, Allah عَزَّوَجَلَّ will make a palace of gold for him in Jannah. *(Sunan-ut-Tirmizi, Kitab-ul-Witr, vol. 2, pp. 17, Hadees 472)*

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Sadaqah for every joint

It is narrated by Sayyiduna Abu Zar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Sadaqah is due on every joint of the body of every one of you (and the total joints are 360). Every recitation of Allah's glorification is an act of Sadaqah, every recitation of praise of Allah عَزَّوَجَلَّ and reciting Hamd is Sadaqah, saying ﴿لَآ اِلٰہَ اِلَّا اللّٰہُ﴾ is an act of Sadaqah, reciting ﴿اَللّٰہُ اَکْبَر﴾ is an act of Sadaqah, enjoining good is an act of Sadaqah, forbidding evil is an act of Sadaqah; and 2 Rak'aat Salah of Chasht suffices for all these deeds.' *(Sahih Muslim, pp. 363, Hadees 720)*

Chasht Salah is a Mustahab Salah. Minimum two and maximum twelve Rak'aat of Salat-ul-Chasht can be offered but offering twelve Rak'aat is better. The time for Salat-ul-Chasht begins when the sun rises to height and ends at Nisf-un-Nihaar-e-Shar'i. However, it is better to offer Salat-ul-Chasht when one-fourth of the day passes by.

(Fatawa Hindiyyah, Kitab-us-Salat, vol. 1, pp. 112; Rad-dul-Muhtar, Kitab-us-Salat, vol. 2, pp. 563)

Salah while travelling

A person should offer two Rak'aat Salah at his home before leaving for a journey. It is narrated in a Hadees: No one leaves anything better with his family than those two Rak'aat that he offers there with the intention of travelling. *(Rad-dul-Muhtar, Kitab-us-Salat, vol. 2, pp. 565; Fayd-ul-Qadeer Sharh Jami' Sagheer, vol. 5, pp. 566, Hadees 7900)*

Salah on returning from a journey

One should offer two Rak'aat of Salah in Masjid on his return from the journey. It is narrated by Sayyiduna Ka'b Bin Maalik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ: [When] the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would return from a journey during daytime at the time of Chasht (Salah), he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would first go to the Masjid and offer two Rak'aat of Salah in it. Then he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would sit in the Masjid.

(Sahih Muslim, Kitab Salat-ul-Musafireen, pp. 361, Hadees 716)

The traveller should offer two Rak'aat Nafl Salah before sitting at his destination as the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to do. *(Bahar-e-Shari'at, vol. 1, part 4, pp. 677)*

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Salat-ul-Layl

The Nawafil which are offered during the night after Salat-ul-'Isha are called Salat-ul-Layl. The Nawafil offered in the night are superior to the Nawafil offered in the day, as it is mentioned in the book *Sahih Muslim*: The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'After Fard Salah, the Salah that is offered at night is superior.'

(Sahih Muslim, pp. 591, Hadees 1163)

It is Marfoo'an narrated by Tabarani that it is necessary to offer some Salah in the night. It may even last for a short while as it takes to milk a goat or camel and Salah offered after Fard of 'Isha Salah is Salat-ul-Layl. *(Al-Mu'jam-ul-Kabeer lit-Tabarani, vol. 1, pp. 271, Hadees 787)*

Salat-ut-Tahajjud

Salat-ut-Tahajjud is one of the types of Salat-ul-Layl. The Tahajjud Salah is a night Salah which is performed by getting up at night after having a sleep even for a while after 'Isha Salah. Any Salah offered before sleeping is not considered Salat-ut-Tahajjud. There are at least two Rak'aat of Tahajjud and 8 Rak'aat are proven by the Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'One who wakes up in the night and wakes his wife up, then both of them offer two Rak'aat each (of Salah), they will be written amongst those who make the remembrance (of Allah عَزَّوَجَلَّ).'

(Bahar-e-Shari'at, vol. 1, part 4, pp. 677, 678; Al-Mustadrak lil-Haakim, vol. 1, pp. 624, Hadees 1230)

Enter Jannah with peace

It is stated in a Hadees: O people! Spread Salam and feed [the people], treat relatives well and offer Salah in the night when people are asleep. You will enter Jannah with peace. *(Al-Mustadrak lil-Haakim, vol. 5, pp. 221, Hadees 7359)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Every Muslim should make up his/her mind to offer Nafl Salah along with Fard Salah. You will observe its countless blessings, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Keep yourselves engaged with the Madani environment of Dawat-e-Islami, a global, non-

political movement of Quran and Sunnah, for developing the habit of acting upon the Sunnah and attaining the passion of praying and worshipping. Travel in Madani Qafilahs to learn Sunnahs with the devotees of the Rasool. For improving your Hereafter, fill out the Madani In'amaat booklet daily practicing Fikr-e-Madinah and submit it to the relevant representative of Dawat-e-Islami of your locality on the 1st date of the Islamic month. Let me tell you a Madani parable as to how a young man who loved fashion and roamed around habitually got associated with the Madani environment of Dawat-e-Islami!

An Islamic brother from Wah Cantt (Punjab, Pakistan) has stated: I was in a college, and loved fashion like all the other students. I had an overwhelming craze of playing and watching cricket and used to roam around with friends until late night. As for Salah and Masjid, I rarely used to attend Masjid on the occasion of Eid Salah. At the insistence of parents, in the month of Ramadan (1422 Hijri, 2001), I went to offer Salah in Masjid. After 'Asr Salah a bearded Islamic brother, wearing white dress and green 'Imamah asked people to come closer and then he delivered Dars from *Faizan-e-Sunnat*. I listened to it sitting at some distance and left the Masjid shortly after the Dars ended. I followed the same routine for two to three days. One day, after Dars, one of the Islamic brothers met me warmly, asked my name and address and then persuaded me to observe congregational I'tikaf while relating the excellence and virtues of I'tikaf. Initially, I could not make up my mind but that Islamic brother was very enthusiastic مَاشَآءَاللّٰه عَزَّوَجَلَّ so he did not lose hope. Instead, he visited me at my home and insisted me to observe I'tikaf. As a result of his continuous individual effort, I got my name written for I'tikaf and paid the expenses of Sahari and Iftar a day prior to the beginning of I'tikaf.

Therefore, I became Mu'takif with devotees of Rasool in the last 'Asharah (ten days) of Ramadan-ul-Mubarak (1422 Hijri) in Jami' Masjid Na'eemiyyah (Lala Rukh, Wah Cantt). The pleasant environment of congregational I'tikaf and the company of devotees of Rasool revolutionised the feelings of my heart. Offering Nawafil of Tahajjud, Ishraq, Chasht and Awwabeen regularly over there made me feel greatly embarrassed and ashamed for missing the Fard Salah in my past life. Tears began to stream down my face due to remorsefulness and I made firm intention in my heart to offer Salah regularly in future. While making Du'a on the 25th night of Ramadan, I became highly emotional and tearful and wept bitterly and overcame by drowsiness. That emotive state led me to

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a dream in which I saw a Distinguished and Dignified Personality with the most luminous face surrounded by a large crowd. When I asked someone about him, I was told that he is our Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. I saw that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was wearing green 'Imamah. I kept on looking at him for some time and upon waking up, I found myself engaged in reciting Salat-o-Salam. My condition was weird and my body was shivering. I was crying my eyes out and the tears were flowing continuously. After the recitation of Salat-o-Salam, there was a queue in front of the Nigran (responsible Islamic brother) of I'tikaf Majlis to wear 'Imamah and the couplets of Na'at written by Imam Ahmad Raza Khan رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ were being recited repeatedly:

Taj walay daykh ker tayra 'Imamah noor ka
Sar jhukatay hayn Ilahi bol baala noor ka

I barely mentioned to the Islamic brothers nearer to me, 'I also want to wear Imamah.' In a short while, I had also worn 'Imamah on my head while still crying. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! I made an intention during I'tikaf to travel in Madani Qafilah for thirty days. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ, I travelled with the Madani Qafilah and along with learning several other things, I also started learning the method to deliver Dars and Bayan. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ, in addition to offering Salah regularly, I also started to take part in the Madani activities of Dawat-e-Islami and while delivering this account today, I am trying to spread the Madani activities as a Nigran of Zayli Mushawarat. *(Faizan-e-Sunnat, chap. Faizan-e-Ramadan, vol. 1, pp. 1397)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)*

Here are 15 Madani pearls of sleeping and waking up. *(Read them out from page 438 of this book.)*

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Fajr - Bayan 4

Excellence of Nafl Siyam

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has quoted a blessed Hadees in *Rasaail-e-‘Attariyyah* (part 2), page 13: The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: Undoubtedly, your name along with your identity is presented to me. Therefore, recite excellent Salat upon me (i.e., with beautiful words).

(Al-Musannaf li Imam ‘Abdur Razzaq, vol. 2, pp. 140, Hadees 3116)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! In addition to Fard Siyam ﴿صِيَام﴾, we should also make a habit of observing Nafl Siyam as there are countless religious and worldly benefits of it. Moreover, the great deal of reward tempts one to keep observing it. Protection of faith, salvation from Hell and the attainment of Jannah are also included in its religious advantages. As far as worldly advantages are concerned: Saving of time and money (the time and money spent on eating and drinking), improvement of digestive system, protection from many diseases and above all, attaining the pleasure of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ says in the 35th Ayah of Surah Al-Ahzaab:

وَ الصَّآىٕمِیْنَ وَ الصّٰٓىٕمٰتِ وَ الْحٰفِظِیْنَ فُرُوْجَهُمْ وَ الْحٰفِظٰتِ وَ الذّٰكِرِیْنَ اللّٰهَ كَثِیْرًا وَّ الذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِیْمًا ﴿۳۵﴾

And the fasting men and the fasting women, and the men who guard their chastity and the women, who guard their chastity, and the men who profusely remember Allah and the women who profusely remember Allah – for all of them, Allah has kept prepared forgiveness and an immense reward.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 35)

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Commenting on above-mentioned blessed Ayah, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: It includes Fard and Nafl both Siyam. *(Khaza`in-ul-'Irfan)*

Unique tree of Jannah

Sayyiduna Qays Bin Zayd Juhanni رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated the following statement of the Noble Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم: Whoever keeps a Nafl Sawm, Allah عَزَّوَجَلَّ will create a tree in Heaven for him, the fruit of the tree will be smaller than a pomegranate and bigger than an apple. It will be as sweet as honey (that has not been separated from its beeswax) and will be very delicious like the (pure) honey (separated from beeswax). On the Day of Judgement, Allah عَزَّوَجَلَّ will feed the fruit of this tree to the fasting person.

(Al-Mu'jam-ul-Kabeer, vol. 18, pp. 366, Hadees 935)

Fifty years distance away from Hell

The Beloved and Blessed Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whoever keeps a Nafl Sawm for the pleasure of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ will make the distance between him and Hell as much as a fast [horse] rider covers in fifty years.'

(Kanz-ul-'Ummal, vol. 8, pp. 255, Hadees 24149)

Fasting people will be delighted on Judgement Day

Sayyiduna Anas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has said: On the Day of Judgement, fasting people will rise from their graves and be recognised by the smell of Siyam. There shall be jugs of water on which there will be seals of musk, and the fasting people will be asked, 'Eat, you were hungry yesterday [i.e. in the world]; drink, you were thirsty yesterday; rest, you were tired yesterday.' So they will eat and rest, whereas (other) people will be suffering the difficulties of accountability and thirst. *(Jami'-ul-Ahadees lis-Suyuti, vol. 1, pp. 358, Hadees 2462)*

Travel, you'll become rich

Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has reported that the Holy Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has said, 'Do Jihad, you will become self-sufficient. Keep Sawm, you will become healthy. Travel, you will become rich.' *(Al-Mu'jam-ul-Awsat, vol. 6, pp. 1460, Hadees 8312)*

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Satan gets worried

A saint رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ saw Satan standing at the door of Masjid in an amazed and worried state. So he asked, 'What is the matter?' Satan replied, 'See inside!' When the saint looked inside, he saw a person was offering Salah while the other one was sleeping near the door of Masjid. Satan told that he wished to go inside to whisper evil in the heart of the Salah-offering person but the sleeping person is observing Sawm. When this sleeping person who is observing Sawm breathes out, his breath becomes a fireball for me and stops me from going inside. *(Ar-Raud-ul-Faaiq, pp. 39)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! Sawm is an overwhelming shield against satanic attack. Though, the person observing Sawm is asleep but his breath is like a sword for Satan. It reveals that Satan gets agitated and worried considerably by the person observing Sawm. Since Satan is imprisoned in the holy month of Ramadan, he gets worried whenever and wherever he sees a person who is observing Sawm.

Excellence of dying whilst keeping Sawm

Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا has narrated that the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Whoever dies in the state of Sawm, Allah عَزَّوَجَلَّ will write (the reward of) Siyam up to the Day of Judgement in his book of deeds.'

(Al-Firdaus - bima Soor-il-Khitab, vol. 3, pp. 504, Hadees 5557)

Death during righteous deed

سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ! Fortunate is the Muslim who meets his death in the state of Sawm. Death during any righteous deed is an incredibly great sign. For instance, dying in the state of Wudu or whilst offering Salah, death during the journey to Madinah or demise in Madinah Munawwarah, departing this life in Makkah Mukarramah, Mina, Muzdalifah or 'Arafat during Hajj or dying during a Sunnah-inspiring Madani Qafilah of Dawat-e-Islami for learning the Sunnahs in the company of Rasool's devotees, these are all great privileges that are only gifted to fortunate ones. Describing the righteous aspirations of

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the honourable companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم, Sayyiduna Khaysamah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'The blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم would like to meet their death during a good deed such as Hajj, 'Umrah, fighting in the path of Allah, keeping Sawm in Ramadan etc.'

(Sift-us-Safwah li Ibn Jawzi, vol. 2, pp. 59)

Faith-refreshing death of uncle Kaalu

Death during a pious act is granted to the fortunate people only. In this respect, listen to one of the blessings of the congregational I'tikaf organized by Dawat-e-Islami, a global and non-political religious movement of the Quran and Sunnah, and make a firm intention to remain associated with the Madani environment of Dawat-e-Islami throughout your life.

Sixty-year-old uncle Kaalu from Madina-tul-Awliya, Ahmadabad, India, attended the congregational I'tikaf organized by Dawat-e-Islami during the last ten days of Ramadan (2004, 1425 AH) in Shahi Masjid, Ahmadabad. Even though he was already associated with the Madani environment of Dawat-e-Islami, but this was the first time that he attended the congregational I'tikaf with Rasool's devotees. He learnt a lot during I'tikaf and started offering Salah in the first row of the Masjid enthusiastically, which is also the second Madani In'aam out of 72 Madani In'amaat.

On 2nd of Shawwal, the second day of Eid-ul-Fitr, he travelled with a Sunnah-inspiring Madani Qafilah for 3 days in the company of Rasool's devotees. On 11th of Shawwal 1425 AH (2004), just five or six days after he had returned from the Madani Qafilah, he went to the market to buy something. As there was also the possibility of missing the first row of the Jama'at in the Masjid in case of staying in the market any longer, he reached the Masjid before the Azan was called out, leaving each and every act he was supposed to do. As soon as he stood up after performing his Wudu, he suddenly fell onto the ground, recited Kalimah and Salat-'Alan-Nabi and his soul left his body, ﴿اِنَّا لِلّٰهِ وَ اِنَّاۤ اِلَیْهِ رٰجِعُوْنَ﴾.

اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! Due to the blessings of the congregational I'tikaf, the enthusiasm for acting upon the second Madani In'aam of performing Salah in the first row took uncle Kaalu from the market's environment of heedlessness to the spiritual atmosphere of the Masjid full of blessings, where he was blessed with the privilege of reciting the Kalimah and Salat-'Alan-Nabi at the time of his death.

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سُبْحٰنَ اللّٰه عَزَّوَجَلَّ! The one reciting Kalimah at the time of death will succeed in the grave as well as in the Hereafter as the Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Anyone whose last words are ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ﴾ will enter Heaven.'

(Sunan Abi Dawood, vol. 3, pp. 132, Hadees 3116)

Listen to further blessings of the Madani environment of Dawat-e-Islami: A few days after the death of uncle Kaalu, his son had a dream in which he saw uncle Kaalu dressed in white clothes, wearing green 'Imamah (Islamic turban), smiling and saying, 'Son! Keep doing the Madani work of Dawat-e-Islami as I have been blessed due to the blessings of this Madani environment.'

Maut fazl-e-Khuda say ho Iman per
Madani Mahaul mayn ker lo tum I'tikaf
Rab ki rahmat say pao gey Jannat mayn ghar
Madani Mahaul mayn ker lo tum I'tikaf

You will meet death with Iman by Divine grace
Do I'tikaf in the Madani environment
By Divine mercy, you will find in Heaven a place
Do I'tikaf in the Madani environment

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.'
(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)

Here are 9 Madani pearls of clipping nails. *(Read them out from page 400 of this book.)*

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Fajr - Bayan 5

Excellence of Zikrullah*

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه quoted a blessed Hadees on page 15 of *Rasaail-e-‘Attariyyah* (part 2): When people who love each other for the sake of Allah عَزَّوَجَلَّ meet together, shake hands [with each other] and recite Salat-‘Alan-Nabi, the past and future sins of both of them are forgiven before they separate from each other. *(Musnad Abi Ya’la, vol. 3, pp. 95, Hadees 2951)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! To keep engaging ourselves in the remembrance of Allah عَزَّوَجَلَّ in the morning and evening even every moment is a cause of earning great reward in this world and the Hereafter. If we draw a slight concentration to it and begin all of our acts and activities with the blessed name of Allah عَزَّوَجَلَّ: Such as, eating, feeding others, drinking water or serving someone with it, picking up something, washing, cooking, studying, teaching, walking, driving (car, etc.), standing, sitting or making someone sit down, switching on the light or fan, serving food, preparing bedding to sleep or picking it up, opening the shop, locking, unlocking, applying oil, using ‘Itr, delivering Bayan, reciting Na’at, wearing ‘Imamah, wearing slippers, opening and closing the door, in short, every permissible act (whereas it is not contrary to Shari’ah), then اِنْ شَآءَاللّٰه عَزَّوَجَلَّ we will enjoy the blessings of Zikrullah on all of these occasions. Moreover, if we make good intention for doing all of these activities, all these acts will become the source of reward. We have been persuaded and enjoined in the Holy Quran to do Zikrullah in the morning and evening as Allah عَزَّوَجَلَّ states:

وَ سَبِّحُوْهُ بُكْرَةً وَّ اَصِیْلًا ﴿۴۲﴾

And proclaim His sanctity, morning and evening.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 42)

* Remembrance of Allah عَزَّوَجَلَّ.

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Commenting on aforementioned blessed Ayah, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated, ‘Since the time of morning and evening is the time when angels of day and night gather. Moreover, by stating morning and evening, there is an indication of doing Zikr continuously.’ *(Khaza`in-ul-‘Irfan)*

Beginning of a day

The Holy Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘Whoever begins his day with any good deed and ends his day with a virtuous deed as well, Allah عَزَّوَجَلَّ will say to His angels: Don’t write the sins of this person that have been committed during this period.’

(Al-Jami’-us-Sagheer lis-Suyuti, pp. 513, Hadees 8423)

Guarantee of Jannah

Sayyiduna Abu Munayzir رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has stated: I heard the Noble Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم saying: Whoever recites ﴿رَضِیْتُ بِاللّٰهِ رَبًّا وَّ بِالْاِسْلَامِ دِیْنًا وَّ بِمُحَمَّدٍ نَّبِیًّا﴾ (i.e. I agree that Allah عَزَّوَجَلَّ is the Rab, Islam is the religion and Sayyiduna Muhammad صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم is the Nabi) in the morning, I guarantee to make him enter Jannah by holding his hand.

(Al-Mu’jam-ul-Kabeer lit-Tabarani, vol. 20, pp. 355, Hadees 838)

The excellent deed

Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has said that the Noble Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has stated: Whoever recites ﴿سُبْحٰنَ اللّٰهِ وَ بِحَمْدِهٖ﴾ 100 times in the morning and evening, there will be no one on the Day of Judgement to bring more excellent deed than him except the one who [recites] similar to him or recites more than him.

(Sahih Muslim, pp. 1445, Hadees 2692)

Goodness will be granted

Sayyiduna Abu Umamah Baahili رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has stated: I heard the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم saying: Whosoever goes to bed in the state of Wudu, then does Zikr of Allah عَزَّوَجَلَّ until he feels drowsy, Allah عَزَّوَجَلَّ will grant him whatever goodness of the world and the Hereafter he will ask for in any moment of the night.

(Sunan-ut-Tirmizi, Kitab-ud-Da’waat, chap. 92, vol. 5, pp. 311, Hadees 3537)

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Enter Paradise

Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: There are ninety nine [blessed] names of Allah عَزَّوَجَلَّ. Whoever keeps on reciting these blessed names with sincerity by counting will enter Jannah.

(Mishkat-ul-Masabih, Kitab-ud-Da'waat, vol. 1, pp. 427, Hadees 2287)

Covered by the blessings of Allah عَزَّوَجَلَّ

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: The angels surround the people who sit to do Zikr of Allah عَزَّوَجَلَّ from all sides and are covered by Allah's blessings; and there descends upon them Sakeenah (i.e. satisfaction of the heart) and Allah عَزَّوَجَلَّ mentions them among those who are near to Him. *(Sahih Muslim, pp. 1448, Hadees 2700)*

People doing Zikr excelled others

Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم stated: Mufarridoon ﴿مُفَرِّدُوْنَ﴾ excelled. The blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم humbly asked, 'O the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Who are Mufarridoon?' The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Those men and women who do Zikr of Allah عَزَّوَجَلَّ abundantly.'

(Sahih Muslim, pp. 1439, Hadees 2676)

High-ranked people on the Day of Judgement

Sayyiduna Abu Sa'eed Khudri رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that someone humbly asked the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, 'Who will be the most superior and highest ranked in the court of Allah عَزَّوَجَلَّ on the Day of Judgement?' The Rasool of Rahmah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Those men and women who do Zikr of Allah عَزَّوَجَلَّ abundantly.' Then a [blessed] companion رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ asked, 'Are they superior even to those who do Jihad in the way of Allah?' (Listening to it) the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم stated, 'If a Mujahid keeps on striking the unbelievers and polytheists with his sword until it breaks and that Mujahid gets covered in blood, even then the one who does Zikr of Allah عَزَّوَجَلَّ will be higher in rank than that Mujahid.' *(Mishkat-ul-Masabih, vol. 1, pp. 427, Hadees 2280)*

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Regret for the moment spent without Zikr

Sayyiduna Mu'aaz Bin Jabal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'The People in Jannah will not regret for anything except for that moment which they spent in the world without doing Zikrullah.'

(Al-Mu'jam-ul-Kabeer, vol. 20, pp. 93, Hadees 182)

Sharpening the Qalam (pen)

Haafiz Ibn 'Asakir states in *Tabyeenu Kazib-il-Muftaree* ﴿تَبْیِیْنُ کَذِبِ الْمُفْتَرِی﴾: When the (point) of the pen of Sayyiduna Sulaym Raazi رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ (a well-known saint of the fifth century) would become blunt while writing, he رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ would start doing Zikrullah while sharpening it (though it is also a rewardable act to sharpen the pencil for religious writings but he رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ would avail the advantage of doing two virtuous deeds at the same time) so that this time may not pass in sharpening only.

Zikr-o-Durood her ghari wird-e-zaban rahay
Mayri fuzool go`ee ki 'aadat nikaal do

May Zikr and Durood remain on my tongue every moment!
Please take the habit of useless conversation away from me

Better than the worship of 60 years

There are also some ways to earn reward even if someone wishes to remain silent instead of reciting something. Instead of getting himself engaged in useless thoughts, a person can either engage himself in the remembrance of Allah عَزَّوَجَلَّ, or remembrance of Madinah and Shah-e-Madinah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, or focus attention on religious knowledge or ponder upon the painful shocks of death, loneliness in the grave, its horror and the terror of the Day of Judgement. The time will not be wasted in this way, but rather, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ every breath will be counted as if in the state of performing worship. Therefore, it is narrated in the book *Jami' Sagheer* that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'To ponder (over the matter or acts that improve Hereafter) a moment of reflection is better than 60 years of worship.' *(Al-Jami'-us-Sagheer lis-Suyuti, pp. 365, Hadees 5897)*

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Un ki yaadaun mayn khho ja`iye
Mustafa Mustafa ki-jiye

Dear Islamic brothers! To develop a habit of doing Zikrullah and for moistening the tongue with Zikr of Allah عَزَّوَجَلَّ every moment, associate yourselves with the Madani environment of Dawat-e-Islami, a global and non-political movement of Quran and Sunnah. Travel with Madani Qafilahs with the devotees of Rasool for the training of Sunnahs. Act in accordance with the Madani In'amaat and fill out the Madani In'amaat booklet by observing Fikr-e-Madinah in order to spend a successful life and for the betterment of the Hereafter.

It is stated on page 1133, volume 1 of 1548-page book *Faizan-e-Sunnat*, authored by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, published by Maktaba-tul-Madinah, publishing department of Dawat-e-Islami: اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! 72 Madani In'amaat for Islamic brothers, 63 for Islamic sisters, 92 for the male students of Islamic studies, 83 for the female students of Islamic studies and 40 for Madani children have been compiled as a questionnaire. The Madani In'amaat booklet has to be filled daily while observing Fikr-e-Madinah and should be submitted to the relevant representative by the 1st of every month of Islamic calendar. Madani In'amaat has brought Madani revolution in the lives of a number of Islamic brothers and Islamic sisters! Let's have a look at one of such Madani revolutionary experienced account.

An Islamic brother who lives in New Karachi has stated: The Imam of our Masjid who is associated with Dawat-e-Islami gave a booklet of Madani In'amaat to my elder brother as a gift by making an individual effort. He brought it home, read it and was surprised to see that such an excellent formula has been given in this small booklet to a Muslim to spend his life according to the Islamic teachings! اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, by the blessings of the booklet of Madani In'amaat, he felt motivated to offer Salah and went to Masjid to offer Salah with Jama'at. Now he offers Salah 5 times regularly everyday. He has also grown beard and fills in the booklet of Madani In'amaat.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.'

(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)

Here are 4 Madani pearls of applying kohl. *(Read them out from page 393 of this book.)*

Fajr - Bayan 6

Blessings of Salat-o-Salam

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has mentioned a blessed Hadees related to Salat-'Alan-Nabi in his booklet '*Ba-Haya Naujawan*' [A Modest Youngman] that Sayyiduna Abu Darda رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated: The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whoever recites Salat upon me 10 times in the morning and 10 times in the evening, will gain my intercession on the Day of Judgement.'

(Attargheeb Wattarheeb, vol. 1, pp. 312, Hadees 991)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

The distinctive Madani young girl

Sayyiduna Shaykh Muhammad Bin Sulayman Jazooli رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه states: During a journey, when I reached a certain place, it was the time of Salah. There was a well but no bucket and rope. I got anxious. Meanwhile, a girl peeped from the top of a house and asked, 'What are you looking for?' I replied, 'Rope and bucket.' She asked, 'Your name?' I replied, 'Muhammad Bin Sulayman Jazooli.' The girl said surprisingly, 'My goodness! You are the one who is very renowned but your condition is that you cannot even take out water from the well!' Saying this, she spat into the well. The water rose up in less than no time and spilled out of the well.

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After performing Wudu, Sayyiduna Shaykh Muhammad Bin Sulayman Jazooli رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said to that remarkable and incredible young girl, 'O beloved daughter! Tell me truly! How did you achieve this mastery?' She replied, 'I recite Salat-'Alan-Nabi and by virtue of this, I have been bestowed this favour.' Sayyiduna Shaykh Muhammad Bin Sulayman Jazooli رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه went onto say: Impressed by the girl, I made a firm intention on the spot to write a book on Salat-'Alan-Nabi. *(Sa'adat-ud-Daarayn, pp. 158)*

Therefore, Sayyiduna Shaykh Muhammad Bin Sulayman Jazooli رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه wrote a book on Salat-'Alan-Nabi by the name '*Dalaail-ul-Khayraat*' ﴿دَلَائِلُ الْخَیْرَات﴾ that is renowned worldwide.

Dear Islamic brothers! Reciting Salat-'Alan-Nabi is the best means of attaining the blessings of Allah عَزَّوَجَلَّ, Ma'rifah [recognition] and closeness of the Beloved and Blessed Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. We should keep on reciting Salat-'Alan-Nabi in the day and night. We should not be negligent in it. Countless books have been written on the excellence of Salat-'Alan-Nabi. Muballighs (preachers) very often mention the excellence and benefits of reciting Salat-'Alan-Nabi in their Bayan. The ink of pen and words of Bayan can finish but the excellence of Salat-'Alan-Nabi cannot be mentioned completely. Therefore, we should keep on reciting Salat-o-Salam upon the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم abundantly with love and affection. Allah عَزَّوَجَلَّ has commanded us in the Holy Quran to recite Salat-o-Salam on the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. Therefore, it is stated in Surah Al-Ahzaab:

اِنَّ اللّٰهَ وَمَلٰٓىٕكَتَهٗ یُصَلُّوْنَ عَلَى النَّبِیِّؕ یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا صَلُّوْا عَلَیْهِ وَسَلِّمُوْا تَسْلِیْمًا ﴿۵۶﴾

Indeed Allah and His angels send blessings on this Communicator of unseen (Nabi); O people who believe! Send blessings and abundant salutations upon him.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 56)

Commenting on the foregoing Ayah, a great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated in his commentary *Noor-ul-'Irfan*: Sending Salat-'Alan-Nabi is a superior to all the commandments of Allah عَزَّوَجَلَّ as Allah عَزَّوَجَلَّ has not

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mentioned Himself and His angels in any of the commandments except for sending Salat-'Alan-Nabi that We also do it so you should also do the same. The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is always alive. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم listens to everyone's Salat-o-Salam and replies to it because saying Salam is not permissible to the one who is not able to listen. All the Muslims should recite Salat-'Alan-Nabi all the time in every circumstance and condition.

He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه further stated: The rank of the Greatest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is higher than Sayyiduna Aadam عَلَيْهِ الصَّلٰوةُ وَالسَّلَام, because angels performed Sajdah before Sayyiduna Aadam عَلَيْهِ الصَّلٰوةُ وَالسَّلَام only once whereas Allah عَزَّوَجَلَّ Himself and His entire creation send Salat upon our Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

"It is Fard (obligatory) to recite Salat-'Alan-Nabi once in the lifetime and Wajib to recite it in every gathering of Zikr"

It is stated on page 533, 534, volume 1, part 3 of *Bahar-e-Shari'at*, a 1350-page book, published by Maktaba-tul-Madinah, publishing department of Dawat-e-Islami, related to the recitation of Salat-'Alan-Nabi that it is Fard (obligatory) to recite Salat-'Alan-Nabi once in the lifetime and Wajib to recite it in every gathering of Zikr, whether a person takes the blessed name of the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم himself or listens to it from someone. Salat-'Alan-Nabi should be recited each time even if the Zikr of the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم comes a hundred times in the same gathering. If a person takes the blessed name of the Holy Rasool or listens to it and he does not recite Salat-'Alan-Nabi at that moment, then he should recite it afterwards. *(Durr-e-Mukhtar, Rad-dul-Muhtar, Kitab-us-Salat, vol. 2, pp. 276-281)*

These days, most people abbreviate Salat-'Alan-Nabi and just write ﷺ, ﷺ, ص, ﷺ or (SAW) or (PBUH). This is impermissible and strictly Haraam. Similarly, some people write رضی and رح instead of writing رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ and رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه. This should also be avoided. People usually add ص and ﷺ with their own names e.g. 'Muhammad', 'Ahmad', 'Ali', 'Hasan' and 'Husayn'. It is also forbidden because it is the name of that person, adding Durood is not justified here.

(Haashiyah Tahtaawi 'ala Durr-e-Mukhtar, vol. 1, pp. 6; Fatawa Razawiyyah, vol. 23, pp. 387)

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Angel with a unique quality

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Undoubtedly, Allah عَزَّوَجَلَّ has appointed an angel to my grave who has been granted the power of hearing the voice of every creature. Hence, whosoever, until the Day of Judgement, recites Salat upon me, [the angel] presents that person's name along with his father's name to me. The angel says, 'The so-and-so son of the so-and-so person has recited Salat upon you.' *(Majma'-uz-Zawaid, vol. 10, pp. 251, Hadees 17291)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ! The person who recites Salat-'Alan-Nabi is extremely fortunate as his name is presented in the blessed court of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم along with his father's name. It is extremely faith-refreshing that the angel appointed to the blessed grave of the Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has been granted with such a great listening ability that he can hear the voice of millions of Muslims at the same time who recite Salat-'Alan-Nabi from all over the world and even to those who recite it in a very low voice. He has also been granted 'Ilm-e-Ghayb (knowledge of unseen) as he is given the knowledge of the person's name who recites Salat-'Alan-Nabi and even the name of his father. When the angel has a remarkable listening ability and vast knowledge of unseen, the powers and knowledge of Ghayb of the Greatest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم is beyond description. Then why won't he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم recognise his devotees and help them after listening to their pleas for help by Allah's will.

Mayn qurban is ada`ay dast-geeri per mayray Aqa
Madad ko aa gaye jab bhi pukara Ya Rasoolallah

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Noor on the bridge of Siraat

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Recite Salat upon me in abundance as you will be asked about me in the grave.' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم also stated, 'Salat (recited

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upon the Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) will be noor in the darkness on the bridge of Siraat on the Day of Judgement.' *(Afdal-us-Salawaat 'ala Sayyid-is-Sadaat, pp. 27)*

Shade of the 'Arsh

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'On the Day of Judgement, there would be no shade other than the 'Arsh of Allah عَزَّوَجَلَّ. Three types of people will be under the shade of the 'Arsh: (1) The person removing difficulty of any of my Ummati (follower) (2) the one reviving my Sunnah (3) the one reciting Salat upon me in abundance.'

(Al-Budoor-us-Saafirah fi Umoor-il-Aakhirah, pp. 131, Hadees 366)

Dinars made of gold

A beggar once begged non-believers for help. Just to have fun, they sent him to Sayyiduna 'Ali كَرَّمَ اللّٰہُ تَعَالٰی وَجْہَہُ الْکَرِیْم who was sitting opposite to them. The beggar went to him and asked for help. Sayyiduna 'Ali كَرَّمَ اللّٰہُ تَعَالٰی وَجْہَہُ الْکَرِیْم blew on his palm after reciting Salat-'Alan-Nabi ten times and said, 'Close your fist and open it in front of those who have sent you.' (The non-believers were laughing that nothing happens merely by blowing upon something!) When the beggar opened his fist in front of them, it was full of dinars made of gold. Having witnessing this saintly miracle, many unbelievers [embraced Islam and] became Muslims. *(Hasht Bihisht, Rahat-ul-Quloob, pp. 234)*

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Descending of blessings and mercy

The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever recites Salat upon me once, Allah عَزَّوَجَلَّ sends 10 mercies upon him, erases 10 of his sins and raises his rank by ten times.' *(Sunan Nasa`ee, pp. 222, Hadees 1294)*

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Sins of day and night be forgiven

The Rasool of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whoever recites Salat upon me 3 times every day and 3 times every night out of love and affection for me, it is for Allah عَزَّوَجَلَّ to forgive the sins he committed during that day and that night.'

(Attargheeb Wattarheeb, Kitab-uz-Zikr, vol. 2, pp. 326, Hadees 2592)

Means of intercession

The Greatest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whoever recites Salat upon me 10 times in the morning and 10 times in the evening will gain my intercession on the Day of Judgement.' *(Majma'-uz-Zawaid, Kitab-ul-Azkaar, vol. 10, pp. 163, Hadees 17022)*

Salvation from hypocrisy and Hell

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whoever recites Salat upon me 100 times, Allah عَزَّوَجَلَّ inscribes between his two eyes that he is free from hypocrisy and the fire of Hell, and on the Day of Judgement, He عَزَّوَجَلَّ will keep him with the martyrs.'

(Majma'-uz-Zawaid, vol. 10, pp. 252, Hadees 17698)

Tip of seeing one's own abode in Jannah

The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Whoever recites Salat upon me 1000 times will not die until he sees his abode in Jannah.'

(Attargheeb Wattarheeb, vol. 2, pp. 326, Hadees 2591)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه stated in the book *'Jazb-ul-Quloob'*: It is necessary for a true believer and a sincere devotee to recite Salat-'Alan-Nabi in abundance and should not make any deficiency in considering it superior to all other deeds. He should recite as many Salat-'Alan-Nabi as he could and then recite it on a daily basis. *(Jazb-ul-Quloob – translated, chap. 17, pp. 328)*

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Dear Islamic brothers! You have heard the excellence and blessings of reciting Salat-'Alan-Nabi and also listened to the saying of Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه that a person should recite as many Salat-'Alan-Nabi as he could and then recite it on a daily basis accordingly. Therefore, we should fix a number according to our daily routine and recite Salat and Salam upon our Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم accordingly on a daily basis. When we become habitual of reciting Salat-'Alan-Nabi, we should increase this fixed number and send Salat and Salam on our Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم in a greater quantity. May Allah عَزَّوَجَلَّ privilege us to recite Salat on His Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم in abundance.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! To develop a habit of reciting Salat and Salam on the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم, please be associated with the Madani environment of Dawat-e-Islami, a global and non-political movement of Quran and Sunnah. The blessings of the company of good people will not only make us habitual of reciting Salat-'Alan-Nabi in abundance, if we attain blessings, we will also stand among those who spend their life in accordance with the Sunnah of our Beloved and Blessed Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, then we will be successful in this world and the Hereafter.

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated in *Faizan-e-Sunnat*, a 1548-page book, published by Maktaba-tul-Madinah, publishing department of Dawat-e-Islami:

Good company, good end

One individual changes himself by the influence of another, if a small particle is kept in the rose, it becomes pink by the virtue of its association. Likewise, an unimportant person who by the blessing of Allah عَزَّوَجَلَّ and His Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم adopts the company of devotees of Rasool after being associated with the Madani environment of

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Dawat-e-Islami (a global, non-political movement of preaching Quran and Sunnah) becomes a precious diamond, shines brilliantly, welcomes the death with such a glory that the one who sees and hears envies him and aspires to have such death.

Impressed with the Madani environment of Dawat-e-Islami and by the blessing of devotees of Rasool, a person from Tando Allah Yar, Sindh, started offering five-time Salah regularly and observed I'tikaf with the devotees of Rasool in the last ten days of Ramadan arranged by Dawat-e-Islami. During the ten days of I'tikaf, he memorized few Ayahs, Du'as and learnt Sunnahs. He then had his name written for attending a weekly-Sunnah-inspiring Ijtima' and for travelling in Madani Qafilah along with the intention of growing a fist of beard and wearing a green 'Imamah. In short, there was a complete revolution in his life. The efforts of the company of devotees of Rasool paid off and he repented of his sins and started living his life in accordance with Sunnah.

One day, his clothes caught fire and his whole body was burnt. He was taken to hospital where doctors informed the family that he was burnt up to 80%. However, people were astonished that he, instead of screaming with pain, was occupied with Zikr and kept on reciting the Ayahs and Du'as that he memorized in the company of devotees of Rasool during I'tikaf. He kept reciting Ayahs and Du'as until approximately 48 hours from time to time and then in the morning at the time of Fajr Azan, he recited ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ﴾ loudly and passed away. *(Faizan-e-Sunnat, vol. 1, pp. 802)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)*

Here are 17 Madani pearls of sneezing. *(Read them out from page 395 of this book.)*

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Fajr - Bayan 7

Blessings of ﴿بِسْمِ اللّٰه﴾

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, in his booklet named ‘*Gaano kay 35 Kufriyah Ash’aar*’ has narrated a blessed Hadees regarding Salat-‘Alan-Nabi that the Revered and Renowned Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: O people! Surely that person will be relieved quickly from the horrors and accountability on the Day of Judgement, who recites Salat-‘Alan-Nabi in abundance in the world.

(Al-Firdaus-ul-Akhbar, vol. 2, pp. 471, pp. 821)

Relief from torment of grave

“I did not like to inflict punishment to that man below the earth whose son is mentioning My name above the earth.”

Once Sayyiduna ‘Isa عَلٰى نَبِيِّنَا وَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَام passed by a grave and noticed that the buried person was suffering the torment. After a while, when he passed by it again, he saw that the grave was filled with Noor, and Divine mercy was descending on it. Astonished, Sayyiduna ‘Isa عَلٰى نَبِيِّنَا وَعَلَيْهِ الصَّلٰوةُ وَالسَّلَام requested Allah عَزَّوَجَلَّ to let him know the secret of all this. Allah عَزَّوَجَلَّ said, ‘O ‘Isa! (عَلَيْهِ السَّلَام) This person was suffering the torment because he was a grave sinner. When he died, he left behind his pregnant wife who gave birth to a baby boy. Today, his boy was sent to a Madrasah where the teacher made him recite ﴿بِسْمِ اللّٰه﴾. I did not like to inflict punishment to that man below the earth whose son is mentioning My name above the earth.’ *(Tafseer Kabeer, vol. 1, pp. 155)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Ay Khuda-e-Mustafa mayn Tayri rahmataun pay qurban
Ho karam say mayri bakhshish, ba-tufayl-e-Shah-e-Jeelan

May I be sacrificed upon your mercies, O Rab of Mustafa
Forgive me for the sake of Shah-e-Jeelan

سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ! How wonderful the blessings of ﴿بِسْمِ اللّٰہِ﴾ are! We should all provide our children righteous and Madani environment, teach our children to mention the name of Allah عَزَّوَجَلَّ from their early age instead of teaching them words such as 'Tata' or 'Papa.' Here it does not mean that only the deceased parents receive the blessings of this, rather, learner and teacher both gain its immense blessings. Therefore, whilst playing with your children, repeatedly say 'Allah' 'Allah' to them with the intention of teaching them. اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ, as soon as they are able to speak, they will be speaking the word 'Allah' before they learn to speak any other word.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

76,000 Virtues

It is narrated by Sayyiduna Ibn Mas'ood رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'One who recites ﴿بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ﴾, Allah عَزَّوَجَلَّ will record 4,000 virtues in his book of deeds in exchange for every letter, forgive 4,000 of his sins and raise his rank by 4,000 degrees.' *(Al-Firdaus-ul-Akhbar, pp. 26, vol. 4, Hadees 5573)*

Dear Islamic brothers! Rejoice over the mercy of Allah عَزَّوَجَلَّ! There are 19 letters in ﴿بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ﴾. If someone recites once, he will get 76 thousand virtues, his 76 thousand sins will be forgiven and his rank will be raised by 76 thousand times.

(Faizan-e-Sunnat, vol. 1, pp. 53)

Wisdom behind 19 letters of ﴿بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ﴾

﴿بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ﴾ contains 19 letters and so is the number of angels who inflict punishment in Hell. Thus it is hoped that the punishment from each angel will be averted by the blessing of every letter of ﴿بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ﴾.

Another excellence is that day and night consist of 24 hours, 5 of which are devoted to the five daily Salah, whereas for the remaining 19 hours, 19 letters of ﴿بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ﴾

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have been granted. Thus every hour of the one who keeps reciting ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ will be considered to have been spent in worship and the sins of each hour will be forgiven, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. *(Tafseer Kabeer, vol. 1, pp. 156)*

Five Madani pearls

Sayyiduna ʻAbdullah Bin ʻAmr Bin ʻAas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has stated: If a person adopts five habits, he will be blessed with the goodness of the world and the Hereafter:

1. To recite ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ﴾ from time to time.
2. To recite ﴿اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رٰجِعُوْنَ﴾ and ﴿لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ﴾ when in trouble (i.e. illness, suffering a loss or on hearing any sad news).
3. To recite ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ﴾ as showing gratitude upon receiving any favour.
4. To recite ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ before starting any permissible act.
5. To recite ﴿اَسْتَغْفِرُ اللّٰهَ الْعَظِيْمَ وَ اَتُوْبُ اِلَيْهِ﴾[1] in case of committing sin.

(Al-Munabbihat, pp. 58)

Recite ﴿بِسْمِ اللّٰه﴾ correctly

When reciting ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾, one must ensure that every letter is pronounced with correct articulation. Furthermore, it must be loud enough that reciter could listen to it if there is no noise. Some people mispronounce the letters and it is forbidden to recite deliberately in this way. If the meaning is distorted, reciting in this way will be a sin as well. Therefore, those who recite incorrectly in haste should rectify and if there is no specific reason for reciting complete ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾, one may also recite just ﴿بِسْمِ اللّٰه﴾.

[1] **Translation:** I repent to Allah عَزَّوَجَلَّ the Most Magnificent and seek forgiveness from Him.

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Work remains unblessed

The Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whatever important work that is started without (invoking) ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ remains unblessed.'

(Ad-Durr-ul-Mansoor, pp. 26, vol. 1)

Therefore, we ought to develop a habit of reciting ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ before the start of every permissible work (where Shari'ah permits).

Lethal poison turned harmless

Some fire worshippers once asked Sayyiduna Khalid Bin Waleed رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ to show them any such sign that would make the truthfulness of Islam evident to them. He رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ asked for deadly poison. After the poison was brought, he رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ recited ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ and consumed it. By the blessings of ﴿بِسْمِ اللّٰه﴾, the deadly poison caused him no harm. Seeing this, the fire worshippers spontaneously proclaimed, 'Islam is the true religion.' *(Tafseer Kabeer, pp. 155, vol. 1)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! As the above parable shows, by reciting ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ before eating and drinking water etc., one remains safe from the harmful ingredients of the food (if any) in the world besides gaining a great reward in the Hereafter, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

A strong and healthy Satan

Two Satans once met each other. One of them was strong and healthy while the other was weak and feeble. The healthy Satan asked the feeble one, 'Brother! Why are you so weak?' He replied, 'I have been designated upon such a pious person who recites ﴿بِسْمِ اللّٰه﴾ before entering his house, eating and drinking water etc., so I have to stay away from him but, my dear, you are very strong and healthy; what is the secret behind it?' The healthy Satan replied, 'I have been dominated over such a heedless person who

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does not recite ﴿بِسْمِ اللّٰه﴾ before entering his house and eating and drinking water etc., so I take part in all of his activities and keep riding him as one rides an animal (and this is the only secret of my good health).' *(Asraar-ul-Fatihah, pp. 155)*

How to protect things from jinns (genies)?

Sayyiduna Safwan Bin Sulaym رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said, 'Jinns use humans' things and clothes. Therefore, when a person picks up clothes (for wearing) or keeps somewhere (after taking them off), should recite ﴿بِسْمِ اللّٰه﴾. For him, the blessed name of Allah عَزَّوَجَلَّ is a seal (i.e., by virtue of reciting ﴿بِسْمِ اللّٰه﴾, jinns will not use these clothes.)

(Luqt-ul-Marjaan, pp. 161)

Dear Islamic brothers! Develop a habit of reciting ﴿بِسْمِ اللّٰه﴾ before picking and keeping anything anywhere. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, this act will protect you from the disruption and mischief of evil jinns.

Solution to family discords

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: When entering his house, one should recite ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾ and place the right foot first into the house. One should then say Salam to the household. If no one is present in the house, one should say ﴿اَلسَّلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ وَ رَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ﴾. Some blessed saints have been observed reciting ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾ and Surah Al-Ikhlas as they entered their houses first time in the beginning of the day. This brings about harmony in the house, prevents quarrel, and increases blessing in sustenance.

(Mirat-ul-Manajih, vol. 6, pp. 9)

Angels keep on recording virtues

It is narrated by Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ that the Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has stated: O Abu Hurayrah (رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ)! When you make Wudu, recite ﴿بِسْمِ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ﴾ as your angels

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(i.e. Kiraman Katibeen) will continue to record virtues for you as long as you are in the state of Wudu. *(Al-Mu'jam-us-Sagheer, lit-Tabarani, vol. 1, pp. 73)*

Loads of virtues

One who recites ﴿بِسْمِ اللّٰه﴾ and ﴿اَلْحَمْدُ لِلّٰه﴾ at the time of getting on an animal, a virtue will be recorded for him for every step of that animal. One who recites ﴿بِسْمِ اللّٰه﴾ and ﴿اَلْحَمْدُ لِلّٰه﴾ at the time of boarding a ship, virtues will be recorded for him as long as he travels in it. *(Tafseer Na'eemi, part 1, vol. 1, pp. 52)*

Unique proof on Judgement Day

Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه has stated: Describing the excellence and benefits of ﴿بِسْمِ اللّٰه﴾, the author of *Tafseer 'Azeezi* has stated that there was a Wali of Allah عَزَّوَجَلَّ who made a will on his deathbed that ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ be written on a piece of paper and kept inside his shroud. When asked about this, he replied, 'On the Day of Judgement, this will be my written testimony by which I will beg for Divine mercy.' *(Tafseer Na'eemi, vol. 1, pp. 42)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Escaped punishment

It is stated in *Durr-e-Mukhtar*, a renowned book of Hanafi Fiqh (jurisprudence) that a person made a will that ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ be written on his chest and forehead after his death. When he died, his will was fulfilled. A few days after his demise, someone saw him in dream and asked as to how he was treated. He replied, 'After I was buried in my grave, the angels of punishment came but when they saw ﴿بِسْمِ اللّٰه﴾ written on my forehead, they said, 'You escaped punishment.' *(Durr-e-Mukhtar, vol. 3, pp. 156)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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Dear Islamic brothers! Whenever a Muslim has passed away, do write ﴿بِسْمِ اللّٰه﴾. A slight attention of yours can result in forgiveness for the deceased. Further, this virtue of having sympathy for the deceased may also lead to your own forgiveness.

Write on the forehead and on the chest of deceased

'Allamah Shaami رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: It can also be carried out in this way that ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾ and ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ﴾ be written on the forehead and the chest of the deceased respectively. Write these with the index finger without using ink, after giving Ghusl to the deceased but before shrouding him/her. (It is not necessary to put diacritical marks.) *(Rad-dul-Muhtar, vol. 3, pp. 157)*

It is permissible to keep Shajarah and 'Ahd Naamah in the grave. It is preferable to make a recess-like space in the wall in front of the face of the deceased towards the Qiblah and then keep Shajarah and 'Ahd Naamah in it.

It is stated in *Durr-e-Mukhtar* that not only is it permissible to write 'Ahd Naamah' on the shroud, there is also a hope of forgiveness for the deceased by virtue of this.

(Bahar-e-Shari'at, vol. 4, pp. 108)

Excellence of writing ﴿بِسْمِ اللّٰه﴾

Sayyiduna Anas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has reported that the Rasool of Rahmah, the Intercessor of Ummah صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has stated: The one who has written ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾ in a beautiful form in the reverence of Allah عَزَّوَجَلَّ, will be forgiven by Allah عَزَّوَجَلَّ.

(Ad-Durr-ul-Mansoor, vol. 1, pp. 27)

Virtue of reciting ﴿بِسْمِ اللّٰه﴾ excellently

Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِیْم has narrated: A person recited ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾ excellently; so he was forgiven. *(Shu'ab-ul-Iman, vol. 2, pp. 546, Hadees 2667)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

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Loads of blessings

Sayyiduna Shaykh Abul ʻAbbas Ahmad Bin ʻAli Boni رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has said: The one who recites ﴿بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ﴾ 786 times (one time Salat-ʻAlan-Nabi in the beginning and end) without a break, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ his every need will be fulfilled. Now whether he has the desire of gaining any virtue or for getting rid of evil or for a thriving trade.

(Shams-ul-Ma'arif, pp. 37)

Protection against every kind of calamity

The one who recites ﴿بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ﴾ 21 times at the time of sleeping (recite Salat-ʻAlan-Nabi once in the beginning and end), اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ, he will be protected from Satan, theft, sudden death and all kinds of catastrophe and adversity. *(Ibid, pp. 37)*

Protection from evils

The one who recites ﴿بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ﴾ 50 times (recite Salat-ʻAlan-Nabi once in the beginning and end) before an oppressor, it will instil fear into oppressor's heart and reciter will remain protected from his wickedness. *(Ibid, pp. 37)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Invocation for becoming rich

At the time of sunrise, facing toward the sun, the one who recites ﴿بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ﴾ and Salat-ʻAlan-Nabi 300 times, Allah عَزَّوَجَلَّ will grant him sustenance from such a source he would not be able to imagine and (by daily recitation), اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ within a year, he will become rich. *(Ibid, pp. 37)*

Improve memory

If an unintelligent or dull-witted person recites ﴿بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ﴾ 786 times (recite Salat-ʻAlan-Nabi once in the beginning and end), blows onto the water and drinks it, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ he will have excellent memory with the ability to remember things. *(Ibid, pp. 37)*

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No more famine

In case of famine (a severe shortage of food), recite ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ 61 times (recite Salat-'Alan-Nabi once in the beginning and end) (then make Du'a), it will rain, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. *(Ibid, pp. 37)*

Abundant blessings in home and shop

Write ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ 35 times on a sheet of paper (with Salat-'Alan-Nabi once in the beginning and end) and hang it in the house, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ Satan will not go through there and it will bring about an endless blessings. If it is hung up in the shop, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ business will thrive. *(Ibid, pp. 38)*

On the first day of Muharram-ul-Haraam, write ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ 130 times or get it written on a sheet of paper. Whoever keeps it with him (wears it after plastic coating and sewn in a piece of cloth, rexine or leather; this Ta'weez must not be worn in a tiny box of any metal by men), اِنْ شَآءَاللّٰه عَزَّوَجَلَّ the wearer or anyone in his family will not be harmed. *(Ibid, pp. 38)*

Facing Munkar Nakeer with ease

Write ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ 70 times on a piece of paper and keep it in the shroud of the deceased (it is better to make an arch-like space in the wall towards Qiblah before the face of the deceased and keep it with 'Ahd Naamah along with the Shajarah of late person's Peer Sahib) اِنْ شَآءَاللّٰه عَزَّوَجَلَّ the matter of facing Munkar Nakeer will be easy. *(Ibid, pp. 38)*

What if an Ayah or a text is written as an amulet?

There is no need to use diacritic marks. Whenever you write an Ayah or text for amulet to wear, drink with water or hang, then ensure that the circles of circle-containing letters are left open. For example, the circle of 'Ha (ه)' in الله and that of 'Meem (م)' in رَحمٰن and رَحِيم should be left open.

When changing dress

Jinns would not be able to see the Satr of the person reciting ﴿بِسْمِ اللّٰه﴾ at the time of changing clothes. *('Amal-ul-Yaum wal-Laylah li Ibn Sunni, pp. 8)*

Protection from rebel jinns

Develop a habit of reciting ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ every time. No matter how many times you open or shut the room doors, windows, almirah's draws and drawers or while picking or putting everything such as clothes and utensils, etc., اِنْ شَآءَاللّٰه عَزَّوَجَلَّ rebel jinns will be compelled to hold back from entering your house, steal your things and use them.

Recite ﴿بِسْمِ اللّٰه﴾ when you shut the main door of your house, Satan and rebel jinns will not be able to enter the home. *(Sahih Bukhari, vol. 3, pp. 591, Hadees 5623)*

O Allah عَزَّوَجَلَّ! Bestow the abundant blessings of ﴿بِسْمِ اللّٰه﴾ upon us and enable us to recite ﴿بِسْمِ اللّٰه﴾ before starting every permissible and good deed.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! How precious are the blessings of ﴿بِسْمِ اللّٰه﴾ and if we are eager to become habitual of reciting ﴿بِسْمِ اللّٰه﴾ on every occasion, we should then travel in the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami with the devotees of Rasool for learning Sunnahs as a matter of routine. Along with spiritual blessings, we will also be able to derive a large number of physical benefits, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Deliverance from deadly disease

An Islamic brother, belonged to Karachi, suffered from a heart problem. The doctor said, 'Two arteries of your heart are blocked, you need to undergo angiography.' It was an expensive treatment and thousands of rupees were required. This poor gentleman was nervous. One of the Islamic brothers, making individual efforts, persuaded him to

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make Du'a whilst travelling in Madani Qafilah of Dawat-e-Islami for learning Sunnahs. He travelled with three-day Madani Qafilah and felt that he was better on return. He went for lab tests, all his reports were normal, and the doctor was surprised. He surprisingly told him that the blockage of his two arteries was removed. The doctor asked how it had happened. He replied, 'By the grace of Allah عَزَّوَجَلَّ, I have sought deliverance from deadly heart disease owing to the blessing of Du'a I had made when I was travelling in 3-day Madani Qafilah.

Lootnay rahmatayn, Qafilay mayn chalo
Seekhnay Sunnatayn, Qafilay mayn chalo
Dil mayn ger dard ho, dar say rukh zard ho
Pao gey rahatayn, Qafilay mayn chalo

To gain mercy, travel with Madani Qafilah
To learn Sunnah, travel with Madani Qafilah
If you have heart problem and are frightened of it
You will be cured, travel with Madani Qafilah

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)*

Here are 7 Madani pearls of wearing shoes. *(Read them out from page 436 of this book.)*

Fajr - Bayan 8

Excellence of Zikr

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has mentioned a blessed Hadees regarding Salat-'Alan-Nabi in his booklet '*Namaz ka Tareeqah*

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(Hanafi)' [Method of Salah] that the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to the person who praises and glorifies Allah عَزَّوَجَلَّ and recites Salat-'Alan-Nabi after Salah: Make Du'a! It will be answered. Ask for anything! You will be granted.

(Sunan Nasa`ee, pp. 220, Hadees 1281)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Allah عَزَّوَجَلَّ says in the Glorious Quran:

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيٰمًا وَّ قُعُوْدًا

So when you have completed your Salah, remember Allah while standing, sitting.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 103)

Commenting on the blessed Ayah, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated in the book *Khaza`in-ul-'Irfan*: i.e. Continue with the Zikrullah (remembrance of Allah عَزَّوَجَلَّ) in every condition and do not become heedless of Zikr – the remembrance of Allah عَزَّوَجَلَّ. Sayyiduna Ibn 'Abbas رَضِیَ اللّٰهُ تَعَالٰى عَنْهُمَا has stated: Allah عَزَّوَجَلَّ has fixed a limit of each Fard except Zikr, of which there is no limit set, Allah عَزَّوَجَلَّ says: Continue Zikr standing, sitting, lying on sides, in the night or day, on the land or in the water, during travelling or staying, being in the state of richness or poverty, being healthy or sick and hidden or apparent. *(Khaza`in-ul-'Irfan)*

The person submerged into the Noor of 'Arsh

Sayyiduna Abu Mukhariq رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ has narrated that the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: I saw a person in the night of Mi'raaj (Ascension) who was submerged into the Noor of 'Arsh. I asked, 'Who is he? Is he an angel?' The reply was in negative. Then I asked if he was a Nabi. I was replied, 'No'. I asked, 'Who is he then?' It was replied, 'He is that person who kept his tongue busy with the Zikr of Allah عَزَّوَجَلَّ in the world, attached his heart to Masajid and he never had his parents abused when he was alive.'

(Attargheeb Wattarheeb, vol. 2, pp. 242, Hadees 2300)

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Those doing Zikr took away every goodness

Sayyiduna Mu'aaz رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said: A person came to the most Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and humbly asked, 'O the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, who is the most rewarded Mujahid (warrior)? The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Anyone among them who does Zikrullah (remembrance of Allah عَزَّوَجَلَّ) in abundance'. He humbly asked again, 'Who is the most rewarded Sawm-keeping person?' The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one among them who does Zikrullah (remembrance of Allah عَزَّوَجَلَّ) in abundance. Then the person humbly enquired same about Salah, Zakah, Hajj and Sadaqah and the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kept on giving the same answer i.e. the one among them who does Zikrullah in abundance. Then Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said to Sayyiduna 'Umar Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, 'O Abu Hafs! Those who do Zikrullah took every goodness.' Then the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Yes! So it is.' *(Al-Musnad Imam Ahmad Bin Hanbal, vol. 5, pp. 308, Hadees 15614)*

Zikr in abundance

Sayyiduna Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has reported that the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one among you who finds it difficult to worship in the night, spend his wealth in the path of Allah and to do Jihad against the enemies, he should then do Zikrullah in abundance.' *(Shu'ab-ul-Iman lil-Bayhaqi, vol. 1, pp. 390, Hadees 508)*

Eminent people

Once the most Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was going along the path leading to Makkah Mukarramah. When he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم happened to pass by a mountain namely 'Jumdaan', he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'O people! Proceed on, it is Jumdaan. And listen, the people who are eminent, have excelled others in seeking the nearness of Allah عَزَّوَجَلَّ.' People then humbly asked, 'O Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Who are those eminent people?' The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'They are those men and women who keep doing Zikrullah in abundance.'

(Sahih Muslim, Kitab-uz-Zikr, pp. 1439, Hadees 2676)

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Deed that saves one from the torment of Allah عَزَّوَجَلَّ

Sayyiduna Mu'aaz رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'There is nothing better than Zikrullah (remembrance of Allah عَزَّوَجَلَّ) which will protect from the torment of Allah عَزَّوَجَلَّ.'

(Sunan-ut-Tirmizi, vol. 5, pp. 246, Hadees 3388)

Excellent wealth

Sayyiduna Sawban رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said that when this blessed Ayah revealed:

وَالَّذِیْنَ یَكْنِزُوْنَ الذَّهَبَ وَ الْفِضَّةَ

And those who hoard up gold and silver.

[Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah At-Taubah, Ayah 34)

At that time, we were travelling with the most Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم so, some companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم went on to saying, 'The [blessed] Ayah about gold and silver has been revealed, if we come to know that which wealth is better, we will adopt it.' The Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Excellent wealth is the tongue doing Zikrullah, the heart that expresses gratitude and an honest wife who helps him in his faith.'

(Sunan-ut-Tirmizi, vol. 5, pp. 65, Hadees 3105)

The recitation of the Glorious Quran, Hamd-o-Sana, Munajat and Du'a, Salat and Salam, Na'at, Khutbah, Dars, and Sunnah-inspiring Bayan, etc., are all Zikrullah – the remembrance of Allah عَزَّوَجَلَّ. Consequently, how fortunate are those Islamic brothers and sisters who engage their tongue in the call towards righteousness, Sunnah-inspiring Bayan, Zikr and Salat, preventing it from useless talks and so become the deserving of the pleasure and blessings of Allah عَزَّوَجَلَّ. May Allah عَزَّوَجَلَّ have mercy on us and help us controlling our tongue. May it not become heedless of the blessed Zikr of Allah عَزَّوَجَلَّ, nor does it talk useless. If only we may have the privilege to observe the Qufl-e-Madinah of tongue. Moreover, in order to develop the habit of remaining silent, we should make up the mindset of holding some conversation in writing or talking with gestures, because the one who talks more, makes more mistakes generally. He even discloses the secret and it becomes difficult for him to avoid sins such as tale-telling, backbiting and fault-

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finding etc. Furthermore, a habitual gossiper sometimes utters مَعَاذَ اللّٰه عَزَّوَجَلَّ words of disbelief. Would that! We think before speaking and reflect upon whether it brings any benefit in the Hereafter. If not, then how lucky it is to do Zikrullah or recite Salat-'Alan-Nabi instead! Hence, the greatest benefits of life and in the Hereafter will be obtained.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Way of showing gratitude towards Allah عَزَّوَجَلَّ

Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: Allah عَزَّوَجَلَّ says, 'O son of Aadam! When you do My Zikr, you are grateful to Me and when you forget Me, then you become ungrateful to Me.'

(Al-Mu'jam-ul-Awsat, vol. 5, pp. 261, Hadees 7265)

Highly favoured people

Sayyiduna Abu Sa'eed Khudri رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the most Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said: Allah عَزَّوَجَلَّ says, 'People gathered on the Day of Judgement will know that who are highly favoured ones?' [We] humbly asked, 'O the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Who are highly favoured people?' The Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The people who conduct the gatherings for doing Zikrullah at Masajid.' *(Al-Ihsan Bittarteeb Sahib Ibn Habbaan, vol. 2, pp. 93, Hadees 813)*

People sitting on the pulpits made of pearls

Sayyiduna Abu Darda رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: The Rasool of Rahmah, the Intercessor of Ummah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Allah عَزَّوَجَلَّ will resurrect a nation whose faces will have Noor (light) and they will be sitting on the pulpits made of pearls. People will become envious; although, they will neither be Ambiya nor martyrs.' An Arab stood up on his knees and humbly said, 'O the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Please tell us their appearance so that we could recognise them.' The Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'They will be from different tribes and different cities and would love each other for the sake of Allah عَزَّوَجَلَّ and would assemble in a gathering of Zikrullah for doing Zikrullah.' *(Majma'-uz-Zawaid, Kitab-ul-Azkaar, vol. 10, pp. 77, Hadees 1677)*

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Sins will be converted into virtues

Sayyiduna Suhayl Bin Hanzalah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: The group of people who sit to do Zikr of Allah عَزَّوَجَلَّ, it is said to them before they get up, 'Stand up, you have been forgiven and your sins have been converted into virtues.'

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 212, Hadees 6039)

"Stand up, you have been forgiven and your sins have been converted into virtues."

Reward equal to setting a slave free

Sayyiduna Bara Bin 'Aazib رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated, that the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said: The one who gives silver or milk in charity (Sadaqah) or guides somebody [to a path], he will be rewarded equal to setting a slave free while the one who recites the following Du'a will also gain the reward of setting a slave free:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(Musnad Imam Ahmad Bin Hanbal, vol. 6, pp. 408, Hadees 18541)

Planting a tree

It is narrated in the book of Ahadees '*Sunan Ibn Majah*': (Once) the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was going somewhere. The Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم found Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ planting a plant. The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'What are you doing?' He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ humbly said, 'I am planting a tree.' The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Shall I tell you how to plant the best tree! Reciting 'سُبْحٰنَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ' a tree is planted for you in Jannah in exchange of each word. *(Sunan Ibn Majah, Kitab-ul-Adab, vol. 4, pp. 252, Hadees 3807)*

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Dear Islamic brothers! In the above-mentioned blessed Hadees, total four phrases have been mentioned: (1) ﴿سُبْحٰنَ اللّٰهِ﴾ (2) ﴿اَلْحَمْدُ لِلّٰهِ﴾ (3) ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ﴾ (4) ﴿اَللّٰهُ اَكْبَرُ﴾. If we recite all these four phrases, four trees will be planted in Jannah. If recite less than four, then there will be less trees. For instance, if one says ﴿سُبْحٰنَ اللّٰهِ﴾ one tree is planted. So, keep on reciting these blessed words and get plenty of trees planted in Jannah.

Sins are forgiven even if they are equal to the foam of the sea

Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the most Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one who recites ﴿سُبْحٰنَ اللّٰهِ وَ بِحَمْدِهٖ﴾ 100 times, his sins are forgiven even if they are equal to the foam of the sea.

(Sunan-ut-Tirmizi, vol. 5, pp. 287, Hadees 3477)

Ten rewards in exchange for each letter

Sayyiduna 'Abdullah Bin 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: The one who recites the following Du'a, 10 rewards will be written for him in exchange for each letter:

سُبْحٰنَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ وَ لَآ اِلٰهَ اِلَّا اللّٰهُ وَ اللّٰهُ اَكْبَرُ

(Al-Mu'jam-ul-Awsat, vol. 5, pp. 32, Hadees 6491)

The one who will be privileged of attaining the intercession of the Noble Rasool

Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that I humbly ask the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, 'O the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Who will be that fortunate one who will gain your intercession on the Day of Judgement?' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'O Abu Hurayrah! I presumed that none will ask me about this before you because I know about your longing for the listening to Hadees. The fortunate who will have my

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intercession on the Day of Judgement will be the one who recites ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ﴾ from the bottom of his heart.' *(Sahih Bukhari, vol. 1, pp. 53, Hadees 99)*

Best Zikr

Sayyiduna Jabir رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ reported that the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The best Zikr of all is ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ﴾ and the best Du'a of all is ﴿اَلْحَمْدُ لِلّٰهِ﴾.'

(Sunan Ibn Majah, vol. 4, pp. 247, Hadees 3800)

Renewal of faith [Tajdeed-e-Iman]

It is narrated by Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Renew your faith.' It was humbly asked, 'O the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! How can we renew our faith?' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Recite ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ﴾ in abundance.' *(Al-Musnad Imam Ahmad Bin Hanbal, vol. 3, pp. 281, Hadees 8717)*

100 Times Kalimah Tayyibah

Sayyiduna Abu Darda رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The one who recites ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ﴾ hundred times, his face will be shining bright like the full moon of fourteenth night and no deed is acknowledged as distinctive as his, except he who recites like him or [recites] in excess.' *(Majma'-uz-Zawaid, vol. 10, pp. 96, Hadees 1683)*

Fire of Hell is Haraam (forbidden)

It is narrated by Sayyiduna 'Umar Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ: I have heard the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم saying, 'I know one such Kalimah, the one who recites it from the bottom of his heart and then dies; fire of Hell is Haraam (forbidden) upon him and that Kalimah is ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ﴾. *(Al-Mustadrak lil-Haakim, vol. 1, pp. 251, Hadees 250)*

Dear Islamic brothers! How Kind and Merciful Allah عَزَّوَجَلَّ is to the weak people like us that we carry out little and attain big reward, our sins are forgiven, rather, converted into

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good deeds. Shelter of ‘Arsh on the Day of Judgement, the intercession of Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and the entrance into Jannah is granted. Such are the blessings and Divine mercy of Zikrullah. Thus, we ought to be grateful to the mercy and favours of Rab عَزَّوَجَلَّ, keep ourselves occupied with doing the Zikr of Allah عَزَّوَجَلَّ, repent of our sins and spend our remaining life in absolute obedience and submission.

Dear Islamic brothers! In order to mould ourselves into the Sunnah practicing individuals, keep attached to Dawat-e-Islami. Next is a Madani parable of an Islamic sister associated with the Madani environment of Dawat-e-Islami:

While reciting Kalimah Tayyibah!

An Islamic brother from Sanghar Sindh related the account on oath: My sister Bint-e-‘Abdul Ghaffar ‘Attariyyah suffered from the deadly disease, cancer, which gradually deteriorated her condition. With the consultation of doctors and physicians, she underwent an operation. Her cancer was operated and for the time being, she felt better but more or less after one year, she relapsed into cancer again and she was hospitalised in Rajputana Hospital, Hyderabad Sindh. She had been in the hospital for a week but her health further deteriorated, suddenly she started reciting Kalimah Tayyibah loudly. Sometimes she recited ﴿اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللہ وَعَلٰی اٰلِكَ وَاَصْحٰبِكَ یَا حَبِیْبَ اللہ﴾ in between, entire room echoed with the constant recitation of ﴿لَآ اِلٰہَ اِلَّا اللہُ مُحَمَّدٌ رَّسُوْلُ اللہِ﴾. It was such an unusual faith-refreshing environment in the room that whoever came to see her, began Zikrullah with a loud voice instead of inquiring about her health.

Doctors and medical staff all were surprised to see all this and commented: She had looked like any Allah-loving woman otherwise we have heard patients screaming but in this case, patient is doing Zikr constantly rather than being grieved. This condition lasted till 12 hours and at the time of Azan of Maghrib, her recitation of Kalimah became louder and she passed away while reciting Kalimah Tayyibah constantly.

(Faizan-e-Sunnat, vol. 1, pp. 653)

May Allah عَزَّوَجَلَّ have mercy upon her and forgive us without any accountability for her sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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The Madani environment of Dawat-e-Islami became beneficial for the late sister and she attained success. By Allah عَزَّوَجَلَّ! The person, who departs from this world reciting Kalimah is indeed very fortunate. The Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: The one whose last words are ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ﴾ (i.e. Kalimah Tayyibah) will enter Jannah.

(Sunan Abi Dawood, vol. 3, pp. 255, Hadees 3116)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.'

(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)

Here are 19 Madani pearls of applying oil and combing hair. *(Read them out from page 406 of this book.)*

Fajr - Bayan 9

Method of acting upon Madani In'amaat

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has quoted in his booklet '*Karamaat 'Usman-e-Ghani*' [Miraculous Wonders of 'Usman-e-Ghani]: It is narrated that the Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'O people! Undoubtedly, the person who would attain quick salvation on the Day of Judgement from its terror and accountability will be the one who would have recited Salat upon me in abundance.'

(Al-Firdaus-ul-Akhbar, vol. 2, pp. 471, Hadees 8210)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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The great and spiritual personality of 15th century of Islam, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has given us 'Madani In'amaat' which is a comprehensive collection under Shari'ah and Tareeqah consisting of the methods for performing good deeds easily and protecting oneself from sins in this evil and sinful era. There are 72 Madani In'amaat for Islamic brothers, 63 for Islamic sisters, 92 for the male students of Jami'a-tul-Madinah, 83 for the female students, 40 for Madani children (girls and boys), 27 for special (deaf and dumb) Islamic brothers in the form of questionnaire.

(*Say like this if delivering Bayan before Islamic brothers*): May be the figure 72 makes someone think evil that I am a very busy person, I do not have that much spare time to act upon Madani In'amaat. Due to this evil whisper, perhaps, many Islamic brothers have so far been deprived of having the privilege of obtaining this booklet of 'Madani In'amaat'.

Dear Islamic brothers! It is a dangerous attack of Satan through which he tries to prevent you from gaining the benefits of goodness of this world and the Hereafter. If you just go through the Madani In'amaat without paying attention to these evil whispering, you will be surprised to have known that it is very easy to act upon Madani In'amaat which seemed difficult earlier because 72 Madani In'amaat are not required to act upon daily, rather there are only 50 Madani In'amaat which are required to act upon daily, which are classified into 3 levels. In the first and second level, there are 17 and third level has 16 Madani In'amaat. 8 Madani In'amaat are for once a week, 6 Madani In'amaat for once a month and 8 Madani In'amaat are only for once a year.

Dear Islamic brothers! You must would have fairly judged that Satan was making it difficult for you to act upon them. Whereas acting upon them is relatively easy. How significant it is for a Muslim to act upon Madani In'amaat currently, you can guess it well when you study Madani In'amaat thoroughly. In these Madani In'amaat, you will see that along with Faraaid, Wajibat, Sunan and Mustahabbat, there are fragrant Madani pearls of adopting good manners as well as the ways of attaining goodness and the methods of preventing sinful acts spreading its blessings.

Today, I would like to explain only one Madani In'aam with the intention of gaining reward. If you remain attentive, you will grow impatient to act upon Madani In'amaat.

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Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has said in Madani In'aam no. 2: 'Have you offered all five Salahs with Jama'at in the first row with first Takbeer and tried to take any one Islamic brother with you to Masjid?'

Dear Islamic brothers! Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه in his booklet '*Nayk Bannay ka Nuskha*' [Method of Becoming Pious] has said that if any Islamic brother acts upon even only on this Madani In'aam properly, by the grace of Allah عَزَّوَجَلَّ, he will succeed. Everyone knows the excellence of Salah!

The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'The one who offers two Rak'aat Salah without making any mistakes, Allah عَزَّوَجَلَّ forgives his past sins.' (Here it refers to Gunah-e-Sagheerah [minor sins].) *(Al-Musnad Imam Ahmad, vol. 8, pp. 162, Hadees 21749)*

You must have noticed! This is the excellence of two Rak'aat, so what would be the excellence of all five Salahs! This Madani In'aam contains Salah that should be offered with Jama'at. Furthermore, the excellence of Salah with Jama'at brings a great deal of reward. Sayyiduna 'Abdullah Bin 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has narrated, 'To offer Salah with Jama'at is 27 times better than the Salah offered without Jama'at.'

(Sahih Muslim, pp. 326, Hadees 249, 650)

Moreover, this Madani In'aam also mentions first Takbeer. Listen to the excellence of it and rejoice. The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'The one who offers 40 'Isha Salah in the manner that he does not miss even the first Rak'at, Allah عَزَّوَجَلَّ writes for him freedom from the Hell.' *(Sunan Ibn Majah, vol. 1, pp. 437, Hadees 798)*

سُبْحٰنَ اللّٰـه عَزَّوَجَلَّ! When this is the excellence of offering congregational 'Isha Salah with first Rak'at for 40 days, so just imagine what will be status of that person who offers all five-time congregational Salahs with first Takbeer throughout his whole life!

The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'The one who leaves his home after he has attained purity, will obtain as much reward as the pilgrim Muhrim (one who wears Ihram) attains.' *(Sunan Abu Dawood, vol. 1, pp. 231, Hadees 558)*

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Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Tell, if someone has a stream by his door, he performs Ghusl (ritual bath) five times a day in that [stream], will there be any dirt left on him?' People replied, 'Nothing will be left from his dirt.' The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'This is the example of five Salahs. Allah عَزَّوَجَلَّ removes his sins by virtue of them.'

(Sahih Muslim, pp. 336, Hadees 284, 668)

Dear Islamic brothers! In the light of this Madani In'aam, we have to offer Salah in the Masjid and سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ the act of going to Masjid has its own excellence.

"The one who comes to Masjid in the morning or evening, Allah will provide him with hospitability in Jannah."

Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'The one who comes to Masjid in the morning or evening, Allah عَزَّوَجَلَّ will provide him with hospitability in Jannah.'

(Sahih Muslim, pp. 336, Hadees 285, 669)

First row is also included in this Madani In'aam. The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'If people knew what there is in the Azan and [performing Salah] in the first row, they would not attain it without drawing lots. Hence they would draw lots.'

(Sahih Muslim, pp. 231, Hadees 129, 437)

It has been mentioned in one more narration that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Allah عَزَّوَجَلَّ and His angels send Salat (blessing) upon the first row.' The blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم humbly asked, 'O the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! And upon the second one as well?' The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Upon the second one as well.' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم further said, 'Make rows straight and keep shoulders inline; be soft to your brother's hand and fill the empty spaces because Satan enters among you like a baby-lamb.' *(Al-Musnad Imam Ahmad, vol. 8, pp. 29, Hadees 22326)*

Dear Islamic brothers! When one Madani In'aam carries such great blossomings, then how incredible blessings will be of rest of the Madani In'amaat. Therefore, all Islamic brothers should make the intention: *We will try to act upon the Madani In'amaat from now onward and try to reap the blessings of Madani In'amaat everyday,* اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ.

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Dear Islamic brothers! Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has said, 'Perhaps any of you may find my Madani In'aam difficult, but do not get discouraged as it is said: ﴿اَفْضَلُ الْعِبَادَةِ اَحْمَزُهَا﴾ i.e., the best worship is that which has more hardship.

(Kashf-ul-Khifa, vol. 1, pp. 141, Hadees 359)

Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated, 'More the difficult virtue is in the world, heavier it will be on the scale on the Day of Judgement Day.'

(Tazkira-tul-Awliya, pp. 95)

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has said that when you will start acting upon Madani In'amaat, it will اِنْ شَآءَاللّٰه عَزَّوَجَلَّ become easier for you. Probably, you must have experienced that teeth chatter, when we sit in extreme cold weather for making Wudu; once we start Wudu plucking up the courage, initially we feel bitter cold, and then with the passing of time, the intensity of coldness diminishes. So this is the principle of every difficult task. Let me give you another example, if somebody catches a deadly disease, he becomes restless, then he gradually gets accustomed to it and develops patience and stamina as well. Hence, obtain Madani In'amaat booklet at the earliest and start acting upon it as per Madani In'aam number 15 which states: 'Have you filled in the boxes of those Madani In'amaat given in your booklet attentively observing Fikr-e-Madinah (Madani contemplation) for at least twelve minutes?' As you open your booklet to act upon this Madani In'aam, you will find boxes in accordance with 30 days below every Madani In'aam.

Observing Fikr-e-Madinah daily, mark '✓' in the boxes of those Madani In'amaat which you have acted upon, otherwise mark 'O'. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ by degrees, you will have aversion towards the sins in your heart as your deeds will increase. It is stated in a Hadees: A moment of reflection over the matters of Hereafter is better than 60 years worship. *(Al-Jami'-us-Sagheer lis-Suyuti, pp. 365, Hadees 5897)*

All Islamic brothers should make intention to get the privilege to observe Fikr-e-Madinah on a daily basis.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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Easy method of gaining steadfastness in observing Fikr-e-Madinah

Dear Islamic brothers! If we have a desire to observe Fikr-e-Madinah with steadfastness daily, fix a time for this. For example, you have a garment shop or go to office and you recite the Glorious Quran there, invoke Wazaaif and light incense sticks with the intention of having blessings in your sustenance; so include the sacred act of Fikr-e-Madinah along with these acts as well. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, you will gain such steadfastness along with increase in sustenance by virtue of observing Fikr-e-Madinah that you will be surprised yourself. (Time can be fixed after any Salah or before the time of sleeping.) All the Islamic brothers should make intention to observe Fikr-e-Madinah on its fixed time regularly.

Dear Islamic brothers! If you have yearning to have the privilege to observe Fikr-e-Madinah without a gap regularly and gain steadfastness in deeds along with getting rid of sins, act upon a beautiful Madani In'aam which is widely known as 'Madani Qafilah'. Develop a habit of travelling with Madani Qafilah every month at least for three days, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ you will get the blessings of Madani In'amaat abundantly. Furthermore, not only will you get countless goodness of the world and the Hereafter, but also you will surprisingly witness the means available for getting rid of the troubles and diseases, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Please listen to a parable of Madani Qafilah so that you can make up your mind.

Present in two places at the same time

It is the summary of an account of an Islamic brother from Punjab: Our Madani Qafilah reached a Masjid of a village. Management of the Masjid, refusing permission for an overnight stay, said that there were jinns [genies] in this Masjid. You can stay here at your own risk. An Islamic brother and I, out of the rest of the participants of Madani Qafilah, remained awake and kept a watch. All the Islamic brothers were sleeping and we were scared sitting in the Masjid looking here and there.

Suddenly, in the state of wakefulness, we saw that the door of the Masjid was opened and Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه entered. We spontaneously stood up and moved ahead. He gave us an affectionate hug and said, 'Why are you scared?' We humbly said, 'There are jinns [genies] in this Masjid.' So he said smiling, 'Why do you get scared if there are jinns [genies]? Take a look over there!' As we had a look of that

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side, we saw the elder son of Ameer-e-Ahl-e-Sunnat, Abu Usayd Ahmad 'Ubayd Raza 'Attari sitting. Then Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه pointed towards the second corner of Masjid and said, 'Have a look over there'. So we saw the younger son, Haji Bilal Raza 'Attari sitting there. Then Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه further pointed towards another side of the Masjid and said, 'Take a look over there.' We saw Nigran-e-Shura sitting there. It seemed as if they had come and sat there in order to protect the participants of Madani Qafilah. Seeing this saintly miracle of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, we started weeping with uncontrollable tears. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه sat there for some time and then returned, سُبْحٰنَ اللّٰه عَزَّوَجَلَّ.

All the Islamic brothers, with the intention of acting upon this lovely Madani In'aam, should make intention to travel with Madani Qafilahs for three days. I pray to Allah عَزَّوَجَلَّ to make things easy for us so that we can get the goodness of this world and the Hereafter.

(One can deliver a Bayan of 12 or 26 minutes or as long as he could, following the method of Bayan mentioned below. Only increase the points of the excellence of Madani In'amaat and when you want to conclude the Bayan, tell them the method of fixing time for the steadfastness of Fikr-e-Madinah after making their mind-set for Fikr-e-Madinah. In the end, persuade and invite them for travelling with Madani Qafilah.)

Definition of true Muslim

The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ﴿اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَ يَدِهٖ﴾ i.e., Muslim is that person from whose tongue and hand other Muslims are safe. *(Sahih Bukhari, vol. 1, pp. 15, Hadees 10)*

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مَدَنِی دَورہ

Chapter 4

MADANI VISIT

This chapter includes:

- Responsibilities to be assigned during the Madani visit
- Method of performing Madani visit
- Manners of conveying the call to righteousness
- Announcement of ‘Asr Bayan
- Du’a to be made before going out to convey the call towards righteousness
- Horror of the Siraat bridge
- The door of goodness…

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Chapter 4

Madani Visit[*]

Importance of the Madani visit

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! We are associated with the Madani environment of Dawat-e-Islami. It is only by the grace of Allah عَزَّوَجَلَّ and by the blessing of the Madani environment that we have enthusiasm for promoting the call towards righteousness. The Madani aim of our life set by Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه is, '*I must strive to reform myself and people of the entire world*, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.'

In order to achieve this Madani aim, our Madani Markaz has advised us to perform different Madani activities. They include, for example, delivering Dars and Bayan, travelling with Madani Qafilahs, calling out Sada-e-Madinah, attending the weekly Sunnah-inspiring Ijtima' etc. The guidelines provided by our Madani Markaz about any Madani activity are based on vast experience. Every Madani activity is important but one Madani activity is so vitally important that it will bring Madani blessings in our area. If this Madani activity is performed perfectly, more and more Madani Qafilahs will travel and more and more Muslims will start offering Salah. This Madani activity is, '**Madani Visit**'.

[*] Area-visit for calling people towards righteousness.

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Dear Islamic brothers! Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has said, 'Madani Qafilahs are necessary for the survival of Dawat-e-Islami and 'Madani visit' is necessary for the survival of Madani Qafilahs.' He has also said, 'Madani visit is a machine that 'runs' Madani Qafilahs.'

Remember! We can only attain great benefits from the Madani visit when we perform this Madani activity in our areas following the guidelines provided by the Madani Markaz. If we do so, Madani Qafilahs will travel from our Masajid, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! There are countless blessings of following the procedure established by the Madani Markaz. For example, once an Islamic brother went to some area from the Madani Tarbiyyat Gah to participate in the Madani visit. A responsible Islamic brother of that area informed him that Madani Qafilahs do not travel from that area; nor is success achieved in the Madani visit. When the Islamic brother who had gone there from the Madani Tarbiyyat Gah started the Madani visit according to the procedure established by the Madani Markaz, many Islamic brothers came to the Masjid immediately between 'Asr and Maghrib by the blessing of following the procedure of the Madani Markaz, اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ. After Salat-ul-Maghrib, a Bayan was delivered. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! A Madani Qafilah was immediately prepared and it also travelled in the Divine path.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! By the blessing of the Madani visit, hundreds of non-Muslims have so far become Muslims. Recently, an Islamic brother went to an area to participate in the Madani visit. The call to righteousness was conveyed to a non-Muslim young man. By its blessings, he became Muslim.

Dear Islamic brothers! There are many more blessings of the Madani visit. If we regularly participate in the Madani visit following the procedure established by the Madani Markaz, not only will our Masajid be attended by people but success will also be achieved in motivating countless new Islamic brothers to travel with Madani Qafilahs. As a result, the activities of Dawat-e-Islami will be greatly promoted in our area, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! We are fortunate enough to get the opportunity of acting upon the Sunnah of meeting people for the purpose of conveying the call to righteousness to them.

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Sayyiduna Ka'b-ul-Ahbaar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'Jannat-ul-Firdaus is especially for that person who calls people towards righteousness and prevents them from evil.'

(Tanbih-ul-Mughtarrin, pp. 290)

Responsibilities to be assigned during the Madani visit

During the Madani visit, there will be a Nigran (i.e. the head), a Rahnuma (i.e. the guide), a Daa'ee (i.e. the Islamic brother who will convey the call to righteousness) and one or two Khayr-Khuwah (i.e. well-wishers). The Nigran is assigned to lead the Du'a, standing outside the Masjid gate. The Rahnuma is assigned to take the Islamic brothers of the Madani Qafilah to houses and shops etc. near the Masjid. Saying Salam and shaking hands with them, the Rahnuma should politely say: We have come from _____ Masjid. We want to say something to you. Please listen to us with the intention of gaining reward.

1. If they are sitting or are busy doing some work, then request them to listen to you by standing up so that their attention is not distracted.

2. After the Rahnuma draws the attention of people, the Daa'ee should immediately start delivering the call to righteousness in a soft tone. Thinking about his helplessness, the Daa'ee should focus on the mercy of Allah عَزَّوَجَلَّ Who changes the condition of hearts. This is the key to success. The Khayr-Khuwah is assigned with bringing those Islamic brothers closer to the Daa'ee who are at a little distance. The Khayr-Khuwah should also take those to Masjid who get prepared to go to Masjid immediately after listening to the call to righteousness delivered by the Daa'ee. After making them attend the Bayan, he should join the Madani visit again.

Excellence of Quranic education

The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: One who is wellversed in reciting the Holy Quran, is with Kiraman Katibeen. And one who recites the Holy Quran with pauses and it is difficult for him (i.e. he cannot pronounce the words easily but with difficulty), there are two rewards for him.
(Sahih Muslim, pp. 400, Hadees 798)

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Dear Islamic brothers! The manners of conveying the call to righteousness will now be described. Listen attentively and follow them.

Manners of conveying the call to righteousness

1. After making the Du'a outside the Masjid, the Islamic brothers should walk in pairs in a queue.
2. The Daa'ee and the Rahnuma should walk on the front.
3. Do not talk to each other.
4. Try to walk at a side of the path.
5. As long as possible, walk with your eyes lowered. Avoid seeing here and there.
6. Instead of dispersing, Islamic brothers should remain together with each other.
7. Keep reciting Salat-'Alan-Nabi with Tasbih (rosary) in hands. By the blessing of Salat-'Alan-Nabi, the call towards righteousness will prove to be effective, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.
8. If any Islamic brother meets his friend or relative by chance on the way, he should say Salam and shake hands with him and then move forward or should also take his friend or relative with him.
9. Whenever you knock on the door of anyone's house, call men and convey the call towards righteousness, standing at a side.
10. While the call towards righteousness is being conveyed to anyone, no Islamic brother should interfere. All Islamic brothers should listen silently with their eyes lowered.
11. Recite Istighfar while returning to the Masjid.
12. Return to the Masjid ten minutes before the Azan of Maghrib and attend the Bayan being delivered in the Masjid.
13. After describing the above manners, all Islamic brothers should go out to participate in the Madani visit.

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Du'a to be made before going out to convey the call towards righteousness

Before going out to convey the call towards righteousness, the Nigran should make the following Du'a outside the Masjid near the gate:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

O Lord of Mustafa! Forgive us and the Ummah of Your Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. O Allah عَزَّوَجَلَّ! We are going to perform Madani visit in order to convey the call towards righteousness, help us in this religious activity and make us interested in it. O Allah عَزَّوَجَلَّ! Create sincerity in our heart and effectiveness in what we advise. O Allah عَزَّوَجَلَّ! Grant the local Islamic brothers the privilege of accompanying us. O Allah عَزَّوَجَلَّ! Enable us and all people including children of this area to offer Salah and make all of us sincere devotees of the Holy Rasool. O Allah عَزَّوَجَلَّ! May Sunnah be promoted everywhere! O Allah عَزَّوَجَلَّ! May all of these heartfelt prayers be answered for the sake of Your Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Du'a to be made upon returning from Madani visit

Upon returning from the Madani visit, the Nigran Islamic brother should make the following Du'a outside the Masjid near the gate:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

O Lord of Mustafa! Forgive us and the Ummah of Your Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. O Merciful Allah عَزَّوَجَلَّ! It is only by Your grace that we performed Madani visit, conveying the call to righteousness to the local Muslim brothers. O Allah عَزَّوَجَلَّ! Accept this little effort of ours. Forgive the mistakes we committed during it. O Allah عَزَّوَجَلَّ! We admit that we could not convey the call to righteousness properly. O Allah عَزَّوَجَلَّ! Enable us to convey the call to righteousness with concentration and sincerity next time. O Allah عَزَّوَجَلَّ! Make us practicing Muslims. O Allah عَزَّوَجَلَّ! May we have a yearning about

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and make efforts for the reform of non-practicing Muslim brothers. O Allah عَزَّوَجَلَّ! Enable us and all people including children of this area to offer Salah and make all of us sincere devotees of the Holy Rasool. O Allah عَزَّوَجَلَّ! May Sunnah be promoted everywhere! O Allah عَزَّوَجَلَّ! May all of these heartfelt prayers be answered for the sake of Your Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Method of performing Madani visit

Twenty six minutes before the Azan of ‘Asr, the Islamic brother responsible for the Madani visit should assign responsibilities to Islamic brothers who are present. (During a Madani Qafilah, these responsibilities should be assigned in the morning Madani Mashwarah.)

The responsibilities include

1. Announcement of ‘Asr Bayan.
2. Bayan after Salat-ul-‘Asr (for 12 minutes).
3. Masjid Khayr-Khuwah.
4. Dars between ‘Asr and Maghrib.
5. Choosing the Islamic brothers to stay in the Masjid Dars between ‘Asr and Maghrib.
6. Choosing the Islamic brothers to go out of the Masjid.
7. Announcement of Maghrib Bayan.
8. Bayan after Salat-ul-Maghrib (for 25 minutes).

After assigning responsibilities and fulfilling physical needs, all Islamic brothers should offer Salat-ul-‘Asr with Jama’at in the first row of the Masjid with the first Takbeer. The Islamic brother making the announcement of ‘Asr Bayan and the one delivering the ‘Asr Bayan should offer Salah next to the Iqamah-saying person. As soon as the Imam performs Salam, the Islamic brother assigned with making announcement should immediately stand up and make the announcement in these words (do not make any change in the wording):

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Announcement of ‘Asr Bayan

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰه

In order to promote the call to righteousness in your locality, your help is needed. Please remain seated after the Du’a and get huge reward.

After the Du’a, the Islamic brother assigned with delivering the Bayan should deliver it for 12 minutes. During the Bayan, he should describe the excellence of conveying the call to righteousness, motivating the listeners to participate in the Madani visit. Immediately after the Du’a that is made after the Bayan [speech], the Islamic brother assigned with delivering Dars between ‘Asr and Maghrib should start Dars, requesting the sitting Islamic brothers to come nearer. If responsibilities are not already assigned, then the Islamic brother who is responsible for the Madani visit should assign responsibilities to the Islamic brothers who come to the right side and should describe the excellence and manners of the Madani visit.

Bayanaat to be delivered after ‘Asr Salah

‘Asr - Bayan 1

Call to righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated a Hadees about the excellence of Salat-‘Alan-Nabi in his booklet ‘*Na-Chaaqiyon ka ‘Ilaj*’

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[Solution for Conflicts]: The Rasool of Rahmah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'When those who love each other for the sake of Allah عَزَّوَجَلَّ meet each other, and shake hands and send Salat on Nabi (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم), their previous and future sins are forgiven before they separate [from each other]. *(Musnad Abi Ya'la, vol. 3, pp. 95, Hadees 2951)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Best deeds

A man from the tribe Khas'am ﴿خَثْعَم﴾ came to the court of the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in Makkah and said, 'Are you the one who claims to be the Rasool of Allah عَزَّوَجَلَّ?' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Yes'. The man asked, 'Which is the best deed in the court of Allah عَزَّوَجَلَّ?' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Believing in Allah عَزَّوَجَلَّ.' The man asked again, 'Which is next best deed?' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Treating relatives with kindness.' The man asked again, 'The next best deed?' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Enjoining [i.e. ordering] good and preventing from evil.'

(Majma'-uz-Zawaid, vol. 8, pp. 277, Hadees 13454)

At least consider evil as evil

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Amongst you the person who sees any evil, should change it with his hands. If he does not have this power, then he should change it with the tongue. If he does not even have this power, then he should consider it bad from his heart; and he is the one with weak faith.' *(Sahih Muslim, pp. 688, Hadees 177)*

Conveying the call to righteousness is responsibility of every person

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated: Enjoining [ordering] good deeds is Wajib for every person according to his designation and capability. This is described by Quran and Sunnah and is endorsed by the Ijma' ﴿اِجْمَاع﴾ [consensus] of Ummah.

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He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه stated at another place: Enjoining good is the responsibility of rulers, scholars, saints and every Muslim. To consider it the responsibility of only a particular group is a mistaken idea. In fact, if every person considers it as his own responsibility, our society may turn into a virtuous and pious one. He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has further stated: Every community has been given the task of changing [i.e. preventing] evil according to the power it has. Islam does not place burden on anyone more than the power of his endurance. Rulers, teachers and parents etc. can overcome evil by strictly making their subordinates abide by law and by punishing them in case of disobedience. Preachers of Islam, scholars, saints, literary figures, journalists and poets should make efforts to defeat evil by the means of their Bayanaat (speeches), writings, poems and the mass media, promoting virtues. These are the verbal means of conveying the call to righteousness. Common Muslims who neither have power nor are able enough to overcome evil by Bayanaat and writings should consider evil as evil in their heart. This is a weak form of faith. Therefore, one should try to prevent evil verbally. However, one who considers evil as evil in his heart will certainly not commit evil. That way, countless people of society will automatically come on the right path. *(Mirat-ul-Manajih, vol. 6, pp. 502)*

How much time do we spend on the great task of conveying the call to righteousness?

Dear Islamic brothers! When the child of a person is ill or is in trouble, he feels great anxiety. Similarly, we should also have a deep yearning for promoting the call to righteousness. If we have a look at our daily routines, we will perhaps notice that we usually spend about 8 hours in sleeping, 1 hour in eating three times and half an hour in using the toilet and other human needs. Have you ever pondered how much time do you spend on the great task of the call to righteousness? It is indeed an extremely important task to convey the call to righteousness and to prevent evil. If it is restricted, we will get even more close to destruction. There are many Muslim countries in the world where there is no organized system to promote the call to righteousness. People are lazy in following religion. The religious tragic circumstances in those countries should serve as an eye-opener to us.

Alas! People do their best to perform every worldly task with great effort and energy but do not pay much attention towards this great task. For the sake of Allah عَزَّوَجَلَّ! Try to

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realize its importance and get associated with the Madani environment of Dawat-e-Islami in order to promote the call to righteousness. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! Millions of Muslims have repented of their sins and adopted a life of Salah and Sunnah by the blessings of the Madani environment of Dawat-e-Islami.

Horror of the bridge of Siraat

Summarized here is a piece of writing received from an Islamic brother from Kasur (Punjab, Pakistan): Like many other youths, I had also indulged in many immoral evils. Watching films and dramas and wasting time in useless activities were some of the favourite routines of mine. The holy month of Ramadan arrived, so I, a sinful person, was also privileged to attend Masjid in order to offer Salah. A responsible Islamic brother who was associated with Dawat-e-Islami delivered Dars from *Faizan-e-Sunnat* in the Masjid and met the attendees very warmly afterwards. I was highly impressed with his good manners. The phrase '*dear Islamic brothers*' spoken by him was particularly pleasing to me.

One day, he met me very warmly and invited me to attend the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami held on Thursday. I intended to attend the Ijtima'. Before Thursday, someone gave me an audio-cassette speech titled '*Pul-Siraat ki Dehshat*, i.e. Horror of the bridge of Siraat' released by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. I listened to it very attentively. I had already heard the word 'Pul-Siraat' but I did not know that it is extremely dangerous to cross it. I learnt about it after I listened to the Bayan. Thinking how I would be able to cross it with the burden of my sins, I could not hold back my tears. Therefore, I made a firm intention to repent of sins and to get reformed.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! By the blessing of the Sunnah-inspiring Madani environment of Dawat-e-Islami, I have adorned my face with a beard according to Sunnah, my head with a beautiful 'Imamah (Islamic turban) and my body with white clothes.

Cases of conveying call to righteousness

Dear Islamic brothers! Remember! When anyone is committing a sin and we strongly believe that he will give up the sin if we advise him, then it is Wajib and essential for us to advise him. For example, an Islamic brother is wearing a chain made of gold or any

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other metal around his neck and we know that it is not permissible to wear it. If we strongly believe that he will take our advice, it is Wajib for us in this case to advise him nicely to refrain from the sin. If we did not advise him, we would miss a Wajib, which is a sin.

With reference of *Fatawa 'Aalamgiri*, it is stated on page 615 of the 1234-page book '*Bahar-e-Shari'at*' (volume 3, part 16) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: There are many forms of ﴿اَمْرٌ بِالْمَعْرُوْفِ﴾:

1. If we strongly believe that he will follow our advice and give up the evil in case of being advised by us, then it is Wajib for us to fulfil the obligation of ﴿اَمْرٌ بِالْمَعْرُوْفِ﴾ [call towards righteousness]. It is not permissible for us to avoid [advising him].
2. If we strongly believe that he will put various types of blames on us and swear at us, it is preferable to avoid advising him in this case.
3. If we know that he will beat us and we will not be able to have patience or it will result in discord and quarrel, it is preferable to avoid advising him in this case too.
4. If we know that he will beat us but we will be able to have patience, then the one who advises such a person is Mujahid.
5. If we know that he will neither take our advice nor beat us and nor will he swear at us, then we have a choice. In this case, it is preferable to perform ﴿اَمْرٌ بِالْمَعْرُوْفِ﴾.

(Al-Fatawa Al-Hindiyyah, vol. 5, pp. 352-353)

If we cannot prevent evil, we must at least consider it bad in our heart. Dear Islamic brothers! We should develop the mindset that we must strive to reform ourselves and people of the entire world, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. After the Du'a is finished, we will go out of Masjid to call people to righteousness. You are also requested to participate in this pious deed. You will earn huge reward, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. The Islamic brothers participating in the Madani visit are requested to come to my right side. The manners of calling people towards righteousness will be described, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Those who cannot go out should remain in the Masjid because Sunnah-inspiring Dars will continue in the Masjid, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

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The Greatest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said: Indeed some people are the Awtaad of Masjid (i.e. those who spend most of their time in Masjid to perform acts of worship). Angels are their companions. If they are not present, angels look for them. If they fall ill, angels visit them and help them in difficulty.

(Al-Musnad Imam Ahmad Bin Hanbal, vol. 3, pp. 399, Hadees 9424)

It is stated in another blessed Hadees: Whoever conveys Islamic teaching to my Ummah so that Sunnah can be established by it or corrupt beliefs could be removed by it, will enter Heaven. *(Hilyat-ul-Awliya, vol. 10, pp. 45, Hadees 14466)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

May Allah عَزَّوَجَلَّ privilege us to gain and impart Islamic knowledge, to convey the call towards righteousness and to prevent evil.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

‘Asr - Bayan 2

Call to righteousness

Mentioning a blessed Hadees about Salat-‘Alan-Nabi in the booklet *Gaano kay 35 Kufriyah Ash’aar*, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ has stated: The Blessed and Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, ‘O people! Without doubt, the one to attain salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who would have recited Salat upon me in abundance in the world.’ *(Al-Firdaus-ul-Akhbar, vol. 2, pp. 471, Hadees 8210)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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Passengers of ship

Sayyiduna Nu'man Bin Basheer رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Revered and Renowned Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: The example of those who comply with Divinely-declared bounds and those who violate them is like the example of those who held a draw in a boat. Some of them got room in the lower part, and the others in the upper. Those staying in the lower part had to go to the upper deck to get water, causing inconvenience to those staying at the upper part. Hence one of those staying in the lower part took an axe and began to make a hole in his part (so that they may have access to water). If those staying in the upper part do not prevent the hole-making person (assuming that they have nothing to do with it), the hole-making person and both groups [who are on board] will drown in this case. If they grab hold of his hand, both of the groups and the hole-making person will all remain safe. *(Sahih Bukhari, vol. 2, pp. 143, 208, Hadees 2493, 2686)*

Fire of sins engulfs others

Regarding the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated: This Hadees highlighted the importance of preventing evil and enjoining [i.e. ordering] good deeds with the help of an example. It was made clear that ignoring the obligation ﴿اَمْرٌ بِالْمَعْرُوْفِ وَ نَهْیٌ عَنِ الْمُنْكَرِ﴾ (i.e. *calling people towards righteousness and preventing them from evil*) by assuming that the evildoer will himself suffer loss without causing us any loss is a mistaken idea. The harmful effects of his sins engulf the entire society. The person making a hole in the ship does not drown alone but rather causes all those who are on board to drown. In the same way, the evil of some evildoers spread like a cancer in the entire society. *(Mirat-ul-Manajih, vol. 6, pp. 504)*

Awe will go away

Sayyiduna Isma'eel Bin 'Umar رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated: I have heard Abu 'Abdur Rahman Umri رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ say, 'Showing laziness in obedience to Allah عَزَّوَجَلَّ is negligence in your own self. That is, you see something displeasing to Allah عَزَّوَجَلَّ but you ignore it and you neither convey the call to righteousness nor prevent evil for the reason that it [i.e. the evil] neither causes you any harm nor brings you benefit.'

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I have also heard him say, 'If a person does not convey the call to righteousness and does not prevent evil due to the fear of creation, he will lose his prestige and will not be obeyed. Even if he orders his children, family or servant, they will ignore him.'

(Al-Mawsu'ah Ibn Abid Dunya, vol. 2, pp. 197)

The one not preventing evil is the only one now considered righteous

Dear Islamic brothers! Unfortunately, we are living in the time where the followers of Sunnah are opposed and obstructed. The person acting upon the Sunnah of conveying the call to righteousness is particularly discouraged by people in many ways. Sometimes, his voice is ridiculed and at times his way of talking is mocked. Regretfully, those who flatter others and let them commit sins are treated with respect and considered to be nice people these days. Today, you will find many 'pious-faced' people who are always praising the rich and even encouraging them to commit sins. These flatterers never want to advise them with the fear of facing their displeasure. Sayyiduna Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ had already predicted it, as is shown in the following narration.

Sayyiduna 'Allamah 'Abdul Wahhab Sha'rani رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated that Ameer-ul-Mu`mineen, Sayyiduna 'Umar Bin Khattab رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said: Very soon a time will come upon people in which the one who neither calls people towards righteousness nor prevents them from evil will be considered pious. Thus people will say, 'We have always seen him do good things.' This is because he may never have expressed anger seeing disobedience to Allah عَزَّوَجَلَّ. (People find fault with the one who advises them.)

(Tanbih-ul-Mughtarrin, pp. 236)

Blood in urine

Someone asked Sayyiduna Hafs Bin Hameed رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ, 'How did Sayyiduna Sufyan Sawri رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ achieve the highest rank despite the fact that there were many such people in his time who were pious and knowledgeable like him?' Sayyiduna Hafs Bin Hameed رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ replied, 'May Allah عَزَّوَجَلَّ have mercy on him! He رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ did not show leniency towards the disobedient in the matter of truth. This enabled him to achieve the high rank. Sometimes, if he رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ saw any evil and could not prevent it, he رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ would get so angry that he would pass blood with urine.'

(Tanbih-ul-Mughtarrin, pp. 236)

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Considering evil as evil is necessary

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said: When a sin is committed on the earth, then the one who is present there but considers it bad is like the one who is not present there; and the one who is not present there but is pleased with it is like the one who is present there. *(Sunan Abu Dawood, vol. 4, pp. 166, Hadees 4345)*

The above Hadees highlights the importance of considering an evil as evil in the heart. Even if a person is not present at the time of the committing of the evil act but he is pleased with it, so it is as if he is present there. On the other hand, the person who is present there but dislikes the evil act, it is as if he is not present there. Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated, 'It means that actual presence and absence is connected with the heart, not with the body.' *(Mirat-ul-Manajih, vol. 6, pp. 506)*

We should promote the call to righteousness. Countless Islamic brothers are far away from Salah, Sunnah, Masjid and pious deeds. Conveying the call to righteousness, we should motivate them to offer Salah, attend Masjid, adopt Sunnah and perform other good deeds. In order to promote the call to righteousness, we should develop the mindset that we must strive to reform ourselves and people of the entire world, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ. After the Du'a is finished, we will go out of Masjid to call people to righteousness اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ. You are also requested to participate in this pious deed. You will reap rich reward, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ. The Islamic brothers participating in the Madani visit are requested to come to my right hand side. The manners of conveying the call to righteousness will be described, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ. Those who cannot go out should remain in the Masjid as Sunnah-inspiring Dars will continue in the Masjid, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ.

Flowerbeds of Jannah

How huge reward of delivering Dars and Bayan is! Sayyiduna Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا narrated that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'When you pass by the flower-beds of Heaven, pick some flowers from them.' Blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم humbly asked, 'What are the flower-beds of Heaven?' The Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Gatherings of knowledge.' *(Al-Mu'jam-ul-Kabeer, vol. 11, pp. 78, Hadees 11158)*

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May Allah عَزَّوَجَلَّ privilege us to gain and impart Islamic knowledge, to convey the call towards righteousness and to prevent evil.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

‘Asr - Bayan 3

Call to righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated a Hadees about the excellence of Salat-‘Alan-Nabi in his booklet ‘*Qiyamat ka Imtihan*’ [The Test of the Judgement Day]: Sayyiduna Abu Darda رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, ‘Whoever recites Salat upon me 10 times in the morning and 10 times in the evening will gain my intercession on the Day of Judgement.’ *(Majma’-uz-Zawaid, vol. 10, pp. 163, Hadees 17022)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

The door of goodness

Sayyiduna Anas Bin Maalik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: The Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, ‘Some people are key to goodness and lock for evil, and some are keys to evil and lock for goodness. Glad tidings are for those who are the source of bringing goodness and destruction is for those who are the source of spreading evil.

(Sunan Ibn Majah, vol. 1, pp. 155, Raqm 237)

Undoubtedly, the blessed and marvellous deed of calling people towards righteousness and preventing them from evils brings about countless blessings and favours. In order to gain these blessings, we should participate in this deed with our body, heart and money. Listen to its excellence and rejoice.

Best person

The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was once sitting on the blessed Mimber (a pulpit-like raised structure) when a companion asked, ‘O Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Who is the best person among people?’ He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, ‘The best among people is the one

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who recites the Holy Quran in abundance, is more pious, calls [people] towards righteousness and prevents [them] from evils the most; and treats his relatives with kindness the most.' *(Musnad Imam Ahmad, vol. 10, pp. 402, Hadees 27504)*

Shade of 'Arsh

Allah عَزَّوَجَلَّ sent revelation to Sayyiduna Musa عَلٰی نَبِیِّنَا وَعَلَیْہِ الصَّلٰوۃُ وَالسَّلَام: One who commanded goodness, prevented evil and called people towards my obedience, would be in the shade of My 'Arsh. *(Hilyat-ul-Awliya, vol. 6, pp. 36, Raqm 7716)*

Who deserves Jannat-ul-Firdaus?

Sayyiduna Ka'b-ul-Ahbaar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has stated that Jannat-ul-Firdaus is especially for the person who performs the obligation ﴿اَمْرٌ بِالْمَعْرُوْفِ وَ نَهْیٌ عَنِ الْمُنْكَرِ﴾ (i.e. conveying the call to righteousness and preventing others from evil). *(Tanbih-ul-Mughtarrin, pp. 236)*

Dear Islamic brothers! On the Day of Judgement, people will be extremely horrified. There will be no shade other than the Divine 'Arsh in the field of resurrection. Allah عَزَّوَجَلَّ will grant the shade of His 'Arsh and entry into Jannat-ul-Firdaus to His obedient and distinguished bondmen including those who convey the call to righteousness and prevent evils.

Patient became doctor

A renowned Islamic scholar, Sayyiduna Shibli رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ once fell ill. People had him admitted to a hospital. 'Ali Bin 'Isa, who was a courtier and was an admirer of Sayyiduna Shibli رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ, requested the caliph of Baghdad to send the most senior physician of the royal court for his treatment. The doctor provided medical treatment very carefully but there was no improvement in his condition. One day, the doctor said, 'O Shibli! If I learn that any part of my body will cure you, I will have no hesitation in cutting off that body part of mine.' Sayyiduna Shibli رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ said, 'I can be cured by doing something much easier than cutting off a body part of yours.' The doctor asked, 'What is it?' He رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ replied, 'Cut your Zunnar ﴿زُنَّار﴾ [i.e. the thread or chain non-Muslim knot around their waist] and embrace Islam. I will get overjoyed and recovered from the illness.'

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The doctor instantly cut the Zunnar and recited the Kalimah. At the very same moment, Sayyiduna Shibli رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه, who was bedridden, was cured and stood up. When the caliph of Baghdad became aware of it, he remarked in astonishment, 'I had sent a doctor to a patient but little did I know that I had actually sent a patient to a doctor.'

(Ruh-ul-Bayan, vol. 2, pp. 461)

The above parable shows that the Islamic scholars رَحِمَهُمُ اللّٰهُ تَعَالٰی were extremely eager to call people towards righteousness, to guide the creation to the right path and to promote Islamic teachings. They would get so much happy by the reversion of a non-Muslim to Islam that they sometimes got cured of deadly diseases.

Dear Islamic brothers! We should develop the mindset that *I must strive to reform myself and people of the entire world,* اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. After the Du'a is finished, we will go out of Masjid to convey the call to righteousness اِنْ شَآءَاللّٰه عَزَّوَجَلَّ to people. You are also requested to participate in this pious deed. You will earn huge reward, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. The Islamic brothers participating in the Madani visit are requested to come to my right hand side. The manners of conveying the call to righteousness will be described, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Those who cannot go out should remain in the Masjid because Sunnah-inspiring Dars will continue in the Masjid.

Spending time in Masjid

The Greatest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has said, 'Some people are the Awtaad of Masjid (i.e. those who spend most of their time in Masjid to perform acts of worship). Angels are their companions. If they are not present, angels look for them. If they fall ill, angels visit them and help them in difficulty.' *(Al-Musnad Imam Ahmad, vol. 3, pp. 399, Hadees 9424)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

May Allah عَزَّوَجَلَّ enable us to gain and impart Islamic knowledge, to call people towards righteousness and to prevent them from evil.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

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‘Asr - Bayan 4

Call to righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated on page 12 of *Rasaail-e-‘Attariyyah* (part 2): It is mentioned in a Hadees, ‘Whoever recites Salat upon me one time, Allah عَزَّوَجَلَّ sends ten mercies upon him, removes his ten sins and raises his ten ranks.’ *(Sunan Nasa`ee, pp. 222, Hadees 1294)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

People to be envied

The Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Should I not tell you about the people who are neither Ambiya nor martyrs but even Ambiya and martyrs will envy them seeing their status on the Day of Judgement? Those people will be raised on Noor-made Mimbers (pulpits).’ Blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم humbly asked, ‘Who are those people?’ He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, ‘These are the people who make the bondmen of Allah عَزَّوَجَلَّ the beloved of Allah عَزَّوَجَلَّ and walk on the earth whilst advising (people).’ It was asked, how they make people beloved of Allah عَزَّوَجَلَّ? He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘They ask people to do things which Allah عَزَّوَجَلَّ likes and prevent them from things which Allah عَزَّوَجَلَّ dislikes. Hence when people follow them, Allah عَزَّوَجَلَّ will also make these obedient people His beloved.’ *(Shu’ab-ul-Iman lil-Bayhaqi, vol. 1, pp. 367, Hadees 409)*

Better than red camels

The Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘If Allah عَزَّوَجَلَّ blesses even a single person with guidance by you, this is better for you than having red camels.’

(Sahih Muslim, pp. 1311, Hadees 2406)

Commenting on the above Hadees, ‘Allamah Yahya Bin Sharaf Nawavi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated: Red camels used to be considered a precious asset among the Arabs, and thus were mentioned here as an example. This is just for explanation; otherwise, the truth is

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that even a particle of the never-ending Hereafter is better than countless such mortal worlds. *(Sharh Muslim lin-Nawavi, vol. 15, pp. 178)*

Benefit of persuading towards righteousness

The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Indeed the one who guides [others] towards the good deed is like the one who performs the good deed.'

(Sunan-ut-Tirmizi, vol. 4, pp. 305, Hadees 2679)

Commenting on the above-mentioned Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated, 'One performing a good deed, one motivating others to perform it, one informing others of it and one recommending it, all deserve reward.' *(Mirat-ul-Manajih, vol. 1, pp. 183)*

Supplication will not be answered

The Greatest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'I swear by the One under Whose omnipotence [i.e. power] my life is! Either you will order good deeds and prevent [people] from evil or Allah عَزَّوَجَلَّ will soon send His punishment to you. Then you will supplicate but your supplication will not be answered.' *(Sunan-ut-Tirmizi, vol. 4, pp. 69, Hadees 2176)*

About the above Hadees, Mufti Ahmad Yar Khan رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated: Not fulfilling the responsibility ﴿اَمْرٌۢ بِالْمَعْرُوْفِ وَ نَهْیٌ عَنِ الْمُنْكَرِ﴾ (ordering good deeds and preventing from evil) is a very severe crime. This Hadees has described it in a very clear-cut way. The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Either you will have to fulfil this obligation or will have to face punishment from Allah عَزَّوَجَلَّ. Even if you supplicate afterwards, it will not be answered.' This is a very severe admonition [i.e. warning] of punishment. In other words, unless you compensate for your negligence and seek forgiveness from Allah عَزَّوَجَلَّ, none of your supplications will be answered. *(Mirat-ul-Manajih, vol. 6, pp. 505)*

Alas! Destruction of Muslims

Alas! Today, the miserable condition of Muslims around the world is not hidden from anyone. Non-observance of religion has been widespread. Usually, no one is prepared to stop others from evil. Muslims are rapidly falling into the abyss [i.e. a deep hole] of

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misdeeds. Muslims seem to have even forgotten the Islamic culture and traditions. This is the reason why our Masajid are empty and the places of sins are overcrowded.

Dear Islamic brothers! By calling people towards righteousness, we can at least attempt to stop the flood of evils. After the Du'a is finished, we will go out of Masjid to call people to righteousness اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. You are also requested to participate in this pious deed. You will reap rich reward, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. The Islamic brothers participating in the Madani visit are requested to come to my right hand side. The manners of conveying the call to righteousness will be described, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Those who cannot go out should remain in the Masjid because Sunnah-inspiring Dars will continue in the Masjid, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. How rich the reward of Dars and Bayan is!

Glad tidings of Jannah

The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'The person who conveys Islamic teaching to my Ummah so that Sunnah can be established by it or corrupt beliefs could be removed by it, will enter Heaven.' *(Hilyat-ul-Awliya, vol. 10, pp. 45, Hadees 14466)*

Allah عَزَّوَجَلَّ sent a revelation to Sayyiduna Musa عَلٰى نَبِيِّنَا وَعَلَيْهِ الصَّلٰوةُ وَالسَّلَام: Learn good things yourself and also teach them to others. I will brighten the graves of those learning and teaching good things so that they will not have any type of fright [i.e. fear].

(Hilyat-ul-Awliya, vol. 6, pp. 5, Hadees 7622)

May Allah عَزَّوَجَلَّ enable us to gain and impart Islamic knowledge, to call people towards righteousness and to prevent them from evil.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

'Asr - Bayan 5

Call to Righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated a Hadees about the excellence of Salat-'Alan-Nabi in his booklet '*Qada Namazaun ka*

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Tareeqah' [Method of Missed Salah]: The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Reciting Salat upon me is Noor [i.e. light] on the bridge of Siraat. The one reciting Salat upon me eighty times on Friday, his eighty years' sins will be forgiven.' *(Al-Jami'-us-Sagheer, pp. 320, Hadees 5191)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Young man came onto the right path

Once a man came to Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه and said, 'I commit many sins, please tell me any cure for sins.' Telling him the first cure for sins, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه said, 'When you firmly intend to commit a sin, give up eating the sustenance of Allah عَزَّوَجَلَّ.' Amazed by listening to it, the man said, 'What kind of advice you are giving to me? How is it possible! Only Allah عَزَّوَجَلَّ is the Provider of sustenance? If I did not eat His sustenance, what would I eat then?' Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه answered, 'See! How bad it is to disobey the One Whose sustenance you are eating!'

Giving the second piece of advice, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه said, 'After you have made the intention of committing sins, go out of the kingdom of Allah عَزَّوَجَلَّ!' 'Your Grace! How is this possible?', exclaimed the man. 'North, south, east, west, right, left, up, down–wherever I go, I will find the kingdom of Allah عَزَّوَجَلَّ. It is impossible to go out of His kingdom.' Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه said, 'See! How bad it is to disobey the One Whose kingdom you are living in!'

Then giving the third piece of advice, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه said, 'When you have made a firm intention to commit a sin, hide yourself at such a place where Allah عَزَّوَجَلَّ may not see you and then commit sin over there.' Astonished, the man said, 'Your Grace! How is it possible for anyone to hide himself from Allah عَزَّوَجَلَّ? He عَزَّوَجَلَّ is aware of even the inner condition of our hearts!' Sayyiduna Ibraheem bin Adham رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه replied, 'See! How bad it is for you to disobey Allah عَزَّوَجَلَّ despite believing that He عَزَّوَجَلَّ is Samee' ﴿سَمِيْع﴾ (the One Who is All-Hearing) and Baseer ﴿بَصِيْر﴾ (the One Who is All-seeing). You have also just said for sure that He عَزَّوَجَلَّ is watching you all the time. Even then, you are always committing sins!'

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Then, giving the fourth piece of advice, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said, 'When the angel of death, Sayyiduna 'Izra`eel عَلَیْهِ الصَّلٰوةُ وَالسَّلَام comes to remove your soul, tell him to give you some respite so that you may repent.' The man said, 'Your Grace! I don't have such authority; nobody will listen to me. The time of death is already fixed and I will not get even a second's respite. My soul will instantly be removed from my body.' Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said, 'If you know you are powerless and cannot get respite to repent, why don't you value the time you have right now and repent before the arrival of Sayyiduna 'Izra`eel عَلَیْهِ الصَّلٰوةُ وَالسَّلَام?'

Then, giving the fifth piece of advice, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said, 'After your death, when Munkar and Nakeer enter your grave, turn them out of your grave.' The man replied, 'Your Grace! What are you saying? How can I turn them out? What strength do I have?' He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said, 'If you cannot turn the angels out, why don't you prepare to answer their questions?'

Then, giving the sixth and the last piece of advice, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said, 'If you are ordered to go to Hell on the Day of Judgement, then refuse to go.' The man said, 'Your Grace! Sinners will be dragged and thrown into Hell!' Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said, 'You can neither give up eating the sustenance of Allah عَزَّوَجَلَّ nor go out of His kingdom; you can neither hide yourself from Him nor get any respite to repent; and you can neither turn Munkar and Nakeer out of your grave nor save yourself from the punishment of Hell, then you should give up sins so that you can protect yourself from all these troubles.'

The six cures for sins in the form of six pieces of advice given by Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه had such a strong effect on the heart of the man that he wept bitterly, repented sincerely of all of his sins and did not fall into his sinful habits till his death. *(Summarized from: Tazkira-tul-Awliya, pp. 100)*

Dear Islamic brothers! We should also promote the call to righteousness, following the footsteps of pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی.

Islamic brothers are far away from Salah, Sunnah, Masjid and pious deeds. Conveying the call to righteousness, we should motivate them to offer Salah, attend Masjid, adopt Sunnah and perform other virtuous deeds.

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Virtuous person also suffered torment

The Revered and Renowned Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: Allah عَزَّوَجَلَّ ordered Jibra`eel (عَلَیْہِ السَّلَام) to turn so-and-so city upside down with those living in it. Jibra`eel (عَلَیْہِ السَّلَام) humbly said, 'O Creator! Among those people is also so-and-so pious bondman of Yours who has not disobeyed you even for as long as the eye is blinked.' Allah عَزَّوَجَلَّ said, '﴿اَقْلِبْهَا عَلَيْهِمْ فَاِنَّ وَجْهَهٗ لَمْ يَتَمَعَّرْ فِيَّ سَاعَةً قَطُّ﴾' i.e. turn the city upside down on them because his face never clouded (i.e. there was no change in his facial expression) despite seeing My disobedience. *(Shu'ab-ul-Iman, vol. 6, pp. 97, Hadees 7595)*

This blessed Hadees shows that as it is essential to perform good deeds and to refrain from evil ones, it is also a requirement of our faith to worry over conspiracies against religion and nation, cruelty to Muslims and social evils. Those who neither attempt to overcome social evils with the intention of earning the pleasure of Allah عَزَّوَجَلَّ nor worry over them in case of having no power, should not rely on their piety. What is the benefit of their piety? Hence besides remaining busy reforming ourselves and performing worship, it is also a responsibility of all of us to make constant efforts to remove the miserable condition of our country, our nation and the entire Muslim world. It is also vital to purify society from deeds that are contrary to [i.e. against] Shari'ah.

(Mirat-ul-Manajih, vol. 6, pp. 516)

In order to promote the call to righteousness, every Islamic brother should develop the mindset that I must strive to reform myself and people of the entire world, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ. After the Du'a is finished, we will go out of Masjid to convey the call to righteousness to people. You are also requested to participate with us. You will earn huge reward, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ. The Islamic brothers participating in the Madani visit are requested to come to my right hand side. The manners of conveying the call to righteousness will be described, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ. Those who cannot go out should remain in the Masjid as Sunnah-inspiring Dars will continue in the Masjid, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ.

Flower-beds of Jannah

How great reward of delivering Dars and Bayan is! Sayyiduna Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا narrated: The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'When you pass by the flowerbeds

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of Heaven, pick some flowers from them.' Blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم humbly asked, 'What are the flowerbeds of Heaven?' The Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Gatherings of knowledge.' *(Tabarani Kabeer, vol. 11, pp. 78, Raqm 11158)*

May Allah عَزَّوَجَلَّ privilege us to gain and impart Islamic knowledge, to convey the call towards righteousness and to prevent evil.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

'Asr - Bayan 6

Call to righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ has stated a Hadees about the excellence of Salat-'Alan-Nabi in his booklet '*Jannati Mahal ka Sawda*' [Deal of Heavenly Palace]: The Rasool of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'When those who love each other for the sake of Allah عَزَّوَجَلَّ, meet each other, shake hands and send Salat on Nabi (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم), their previous and future sins are forgiven before they separate [from each other].'

(Musnad Abi Ya'la, vol. 3, pp. 95, Hadees 2951)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

3 Madani conditions

A rich person once invited Sayyiduna Haatim Asam رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ insisting him to come to his home for a meal. Sayyiduna Haatim Asam رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ said, 'If you agree to these three conditions, I will come, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ: (1) I will sit where I want, (2) I will eat whatever I want, (3) you will have to do whatever I say.' The rich man agreed. A large number of people gathered to behold the Wali (friend) of Allah عَزَّوَجَلَّ. Delicious cuisine [i.e. food] was cooked. At a preset time, Sayyiduna Haatim رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ came and sat where shoes lay. The host could not say anything as Sayyiduna Haatim رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ had already set the condition of sitting where he wants!' After a while, feast was served.

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People started eating delicious food but the Wali of Allah عَزَّوَجَلَّ took out a dry piece of bread from his cloth-bag and started to eat it.

After the feast finished, Sayyiduna Haatim Asam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه asked the host to bring a stove and a pan and place the pan over the hot stove. The host did as was ordered. After the pan became extremely hot, Sayyiduna Haatim Asam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه stood on it barefooted! People were wide-eyed out of amazement! Sayyiduna Haatim رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه then said, 'I have eaten one dry piece of bread today.' Saying this, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه stepped off the pan and said to people, 'Now you people also stand on this pan, and account for what you have just eaten.' Screaming fearfully, people spoke in chorus, 'O master! You are a friend of Allah عَزَّوَجَلَّ and this is your saintly miracle. We are sinners and world-seekers. We will not be able to stand barefooted on the hot pan. How can we do so with our delicate feet?'

Listening to this, Sayyiduna Haatim Asam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said: O people! Remember the day when the sun will be only one mile away from us. Today, the sun is billions and billions of miles away with its back towards us, whereas its front will be towards us at that time. The ground will be hot like fire. Imagine standing over that hot ground and think about this hot pan which has been heated with the fire of this world. By Allah عَزَّوَجَلَّ! The heat of this pan is nothing as compared to the fire-like hot ground on the Day of Judgement. You will be forced to stand on that extremely hot ground. Allah عَزَّوَجَلَّ has said in the last Ayah of Surah At-Takasur, part 30:

ثُمَّ لَتُسْـَٔلُنَّ یَوْمَىٕذٍ عَنِ النَّعِیْمِ ﴿۸﴾

Then, on that day, you will surely be questioned regarding the bounties.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah At-Takasur, Ayah 8)

If you cannot account for only one meal standing over this hot pan of the world, which miracle you will have tomorrow, on the Day of Judgement, to account for the favours of the entire life, standing over the blazing ground! Listening to this admonitory speech, people started crying loudly and repenting of their sins.

(Tazkira-tul-Awliya, Al-Juz-ul-Awwal, pp. 222)

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Dear Islamic brothers! Calling someone towards righteousness is certainly an excellent way of getting the treasure of goodness in the world as well as in the Hereafter. The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'The offspring [i.e. children] of Aadam will be asked about every word except for conveying the call to righteousness and making Zikr of Allah عَزَّوَجَلَّ.' *(Sunan-ut-Tirmizi, vol. 4, pp. 185, Raqm 242)*

Calling towards righteousness is Sadaqah

Sayyiduna Abu Zar رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has stated that some companions رَضِیَ اللّٰهُ تَعَالٰی عَنْهُم humbly said to the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'O Rasoolallah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! The rich people have earned the reward. They offer Salah like us and keep Siyam [fasts] like us.' The Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, 'Did Allah عَزَّوَجَلَّ not make any such thing which you could give in charity (Sadaqah)? Undoubtedly, saying ﴿سُبْحٰنَ اللّٰهِ﴾ is Sadaqah, saying ﴿اَللّٰهُ اَكْبَرُ﴾ is Sadaqah, saying ﴿اَلْحَمْدُ لِلّٰهِ﴾ is Sadaqah and ﴿اَمْرٌ بِالْمَعْرُوْفِ﴾ (i.e., calling [people] towards righteousness) is a Sadaqah and ﴿نَهْیٌ عَنِ الْمُنْكَرِ﴾ (i.e., preventing [them] from evil) is Sadaqah.' *(Sahih Muslim, Kitab-uz-Zakah, pp. 503, Raqm 1006)*

Cause of pious people being punished

Allah عَزَّوَجَلَّ sent revelation to Sayyiduna Yoosha' Bin Noon عَلٰى نَبِيِّنَا وَعَلَيْهِ الصَّلٰوةُ وَالسَّلَام informing him that one hundred thousand people from his nation would be destroyed as a punishment. Forty thousand of them will be pious and sixty thousand will be evildoers. He عَلَيْهِ الصَّلٰوةُ وَالسَّلَام humbly said, 'O Creator عَزَّوَجَلَّ! The cause of the punishment of the evildoers is clear but why will the pious people be punished?' Allah عَزَّوَجَلَّ said, 'These pious people also eat and drink with these evildoers. Despite seeing disobedience to Me and sins, they never even had a disgusted look on their faces.' *(Shu'ab-ul-Iman, vol. 7, pp. 53, Raqm 9428)*

Do we feel unpleasant?

Dear Islamic brothers! Examine your conscience. How much unpleasant do we feel when we see someone commit a sin? If the mother of our children delays cooking food or adds extra salt to meal or our child gets absent from school, we do feel unpleasant but our family members miss all five Salahs every single day, yet we do not feel unpleasant. We do not even try to advise them. Tell me! Is it something right and sensible?

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Worry of Sayyiduna Maalik Bin Dinar

Sayyiduna Maalik Bin Dinar رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated, 'Due to love for world, we have reconciled with each other. We neither call each other towards righteousness nor prevent one another from evils. May Allah عَزَّوَجَلَّ not keep us in this state, in case we suffer any punishment from Allah عَزَّوَجَلَّ.' *(Shu'ab-ul-Iman, vol. 6, pp. 97, Raqm 7596)*

Dear Islamic brothers! We should develop the mindset that *I must strive to reform myself and people of the entire world,* اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. After the Du'a is finished, we will go out of Masjid to convey the call to righteousness اِنْ شَآءَاللّٰه عَزَّوَجَلَّ to people. You are also requested to participate with us. You will earn huge reward, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. The Islamic brothers participating in the Madani visit are requested to come to my right side. The manners of conveying the call to righteousness will be described, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Those who cannot go out should remain in the Masjid as Sunnah-inspiring Dars will continue in the Masjid, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. How great the reward of Dars and Bayan is!

Light in grave

'Allamah Jalaluddin Suyuti Shaafi'i رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has narrated in '*Sharh-us-Sudoor*' that Allah عَزَّوَجَلَّ sent a revelation to Sayyiduna Musa عَلٰی نَبِیِّنَا وَعَلَیْهِ الصَّلٰوةُ وَالسَّلَام, 'Learn good things and teach them also to others; I [Allah عَزَّوَجَلَّ] will brighten the graves of those who learn and teach goodness so that they will not have any kind of fear.'

(Hilyat-ul-Awliya, 325, vol. 6, pp. 5, Hadees 7622)

May Allah عَزَّوَجَلَّ privilege us to gain and impart Islamic knowledge, to call people towards righteousness and to prevent them from evil.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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‘Asr - Bayan 7

Call to righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated in his booklet ‘*Ba-Haya Naujawan*’ [A Modest Youngman]: Sayyiduna Abu Darda رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated: The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, ‘One who recites Salat upon me ten times in the morning and ten times in the evening will be granted my intercession on the Day of Judgement.’ *(Attargheeb Wattarheeb, vol. 1, pp. 312, Hadees 991)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Blessing of sweet words

A pious saint from Khorasan [Iran] was ordered in a dream, ‘Present Islam to the Tatari nation!’ In those days, Tekudar Khan, who was the son of Halaku Khan, was in power. The pious saint رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ travelled to meet him. When Tekudar Khan saw the Muslim preacher adorned with a beard and other Sunnah of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, he felt like mocking him and asked, ‘Tell me! Is the hair of your beard better or the tail of my dog?’ Although the question was likely to make him angry, but he رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ was a wise preacher, so he replied very softly, ‘I am also a dog of my Creator, Allah عَزَّوَجَلَّ. If I am able to please Him by my loyalty, then I am better; otherwise the tail of your dog is better than me as it is obedient and faithful to you.’ As he رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ was a practicing preacher and would refrain from backbiting, tale-telling, finding faults with others, foul language and unnecessary gossip etc., and would instead keep the tongue always busy in the remembrance of Allah عَزَّوَجَلَّ, the sweetness of his words in response to Tekudar’s bitter question penetrated directly into his heart. His heart softened and he said softly, ‘You are my guest, so please stay with me.’

The saint رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ stayed at his palace. Tekudar used to visit him in the evenings, and the saint رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ would always politely call him towards righteousness. Inspired by his individual efforts, a Madani revolution took place in Tekudar’s heart. The same Tekudar Khan, who wanted to wipe Islam off the face of the earth, had now been highly

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interested in it. By means of the preaching of that pious preacher, Tekudar Khan became a Muslim along with his entire nation. After embracing Islam, he was given the Islamic name 'Ahmad'. History reveals that the barbaric Tatari nation turned into an Islamic empire in central Asia by means of the polite words of an Islamic preacher.

(Bayanaat-e-Attariyyah, part 3, pp. 388)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Dear Islamic brothers! Did you see how great Muballigh he was! If he had got angry and given a harsh reply to Tekudar's question, those wonderful Madani results would never have been achieved. Therefore, we should control ourselves on such occasions and whenever we call people to righteousness, we should do it an affectionate way. There are countless blessings and great excellence of conveying the call to righteousness and preventing evil. Referring to the conveyers of the call to righteousness, Allah عَزَّوَجَلَّ has said in the Holy Quran:

وَ مَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَاۤ اِلَى اللّٰهِ وَ عَمِلَ صَالِحًا وَّ قَالَ اِنَّنِیْ مِنَ الْمُسْلِمِیْنَ ﴿۳۳﴾

And whose speech is better than the one who calls towards his Lord and does righteous deeds, and says, 'I am a Muslim'?

[Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Ha-Meem As-Sajdah, Ayah 33)

The Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'By Allah عَزَّوَجَلَّ! If Allah عَزَّوَجَلَّ blesses even a single person with guidance by you, this is better for you than having red camels.'

(Sahih Muslim, pp. 1311, Hadees 2406)

Another blessed Hadees states: The foot that gets dusty in the Divine path will not be touched by the fire of Hell. *(Al-Musnad Imam Ahmad, vol. 5, pp. 396, Hadees 15935)*

After the Du'a is finished, we will go out of Masjid to convey the call to righteousness اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ to people. You are also requested to participate with us in this pious deed of

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Madani visit. You will earn huge reward, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. The Islamic brothers participating in the Madani visit are requested to come to my right side. The manners of conveying the call to righteousness will be described, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Those who cannot go out should remain in the Masjid as Sunnah-inspiring Dars will continue in the Masjid, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. How great the reward of Dars and Bayan is!

Glad tidings of Jannah

The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'The person who conveys Islamic teaching to my Ummah so that Sunnah can be established by it or corrupt beliefs could be removed by it, will enter Heaven.' *(Hilyat-ul-Awliya, vol. 1, pp. 45, Hadees 14466)*

May Allah عَزَّوَجَلَّ enable us to gain and impart Islamic knowledge, to call people towards righteousness and to prevent them from evil.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

'Asr - Bayan 8

Call to righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated on page 15 of '*Rasaail-e-Attariyyah*' (part 2): When those who love each other for the sake of Allah عَزَّوَجَلَّ, meet each other, shake hands and send Salat upon Nabi (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم), their previous and future sins are forgiven before they separate [from each other.]

(Musnad Abi Ya'la, vol. 3, pp. 95, Hadees 2951)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Allah عَزَّوَجَلَّ is All-Powerful. He عَزَّوَجَلَّ is not dependent on anyone in any matter. He عَزَّوَجَلَّ created this world, adorned it with different things, and made humans live in it, revealing His power. He عَزَّوَجَلَّ continued to send His Rusul and

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Ambiya عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام in the world from time to time for the guidance of mankind. If He عَزَّوَجَلَّ wants, He عَزَّوَجَلَّ can reform wicked people even without Ambiya عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام but He عَزَّوَجَلَّ wants that His bondmen convey the call to righteousness, bear hardships in His path and then gain great rewards and ranks from Him. Therefore, Allah عَزَّوَجَلَّ continued to send His Rusul and Ambiya عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام in the world for the fulfilment of the great task of 'call to righteousness'. Finally, He عَزَّوَجَلَّ sent His Beloved Nabi Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, bringing Nubuwwah to finality. He then left this great and glorious task to the beloved Ummah of His Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم so that the Islamic brothers of this Ummah could continue to perform this important obligation of calling to righteousness reforming each other.

As long as the world exists, every Muslim is a preacher. We, the devotees of Mustafa, have to struggle to reform each other because no Nabi will come in the world now. The great task of promoting the call to righteousness has now been given to this Ummah. Allah عَزَّوَجَلَّ has said in the Holy Quran:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ

You are the best among all the nations that were raised among mankind – you command good deeds and forbid evil. *[Kanz-ul-Iman (Translation of Quran)] (Part 4, Aal-e-'Imran, Ayah 110)*

Commenting on the above blessed Ayah, a renowned commentator of Glorious Quran, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated in *Tafseer Noor-ul-'Irfan*: It became obvious that each and every Muslim should be a preacher. He should tell the ruling he knows to the other and promote it by acting upon it.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! Blessed Sahabah رَضِیَ اللّٰهُ تَعَالٰى عَنْهُم and pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰى excellently performed this task, conveying the message of Islam to every corner of the world by calling people towards righteousness. Our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰى had such a great Madani mindset that they would not give it up even at the time of death.

A great saint and the founder of the Malikiyyah school of thought and a true devotee of Rasool, Sayyiduna Imam Maalik رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه who devoted his entire life to ﴿اَمْرٌ بِالْمَعْرُوْفِ وَ نَهْیٌ عَنِ الْمُنْكَرِ﴾ did not forget this important obligation even on his deathbed.

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In his last moments, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه emphatically advised Islamic brothers to fulfil the obligation of ﴿اَمْرٌ بِالْمَعْرُوْفِ وَ نَهْیٌ عَنِ الْمُنْكَرِ﴾. Quoting his last words, Sayyiduna Yahya Bin Yahya رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: Sayyiduna Imam Maalik رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه then described a narration conveyed by Rabi' رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه, 'Telling the rulings of Salah to someone is better than spending the entire wealth of this earth in Sadaqah, and removing someone's religious anxiety is greater than performing 100 Hajj.'

And Ibn Shahaab Zuhri رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه narrated, 'Giving someone a religious suggestion is better than doing Jihad in 100 Ghazwat.' Sayyiduna Yahya Bin Yahya رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said after this conversation, Sayyiduna Imam Maalik رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه did not speak anything and passed away. *(Bustan-ul-Muhaddiseen, pp. 39)*

Dear Islamic brothers! It is as if our pious predecessors had the aim 'I must strive to reform myself and people of the entire world, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.'

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! How much pleased Allah عَزَّوَجَلَّ is with those who convey the call towards righteousness and prevent others from evil. They are blessed with abundance of Divine blessings, rewards and favours.

Reward of one year worship

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: Sayyiduna Musa عَلٰی نَبِیِّنَا وَ عَلَیْهِ الصَّلٰوةُ وَالسَّلَام once humbly asked Allah عَزَّوَجَلَّ, 'O Allah عَزَّوَجَلَّ! What is the reward for the one asking his brother to do good deeds and preventing him from evils?' Allah عَزَّوَجَلَّ said, 'I write the reward of one year's worship for each Kalimah [word] of his and I do not like to give him the torment of Hell.' *(Mukashafa-tul-Quloob, pp. 48)*

Dear Islamic brothers! Have you realized the huge reward and great blessing of conveying the call to righteousness? Let's now also convey the call to righteousness to people outside the Masjid, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Countless Islamic brothers are far away from Salah, Sunnah and Masjid. Conveying the call to righteousness, we will motivate them to offer Salah, attend Masjid and adopt Sunnah so that all Muslims can gain the pleasure of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم.

The Islamic brothers participating in the Madani visit are requested to come to my right side. The manners of conveying the call to righteousness will be described, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

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Those who cannot go out should remain in the Masjid as Sunnah-inspiring Dars will continue in the Masjid, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Better than one thousand Rak'aat

The Blessed and Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'O Abu Zar! For you to learn an Ayah from the book of Allah عَزَّوَجَلَّ in the morning is better than offering hundred Rak'aat. And for you to learn one thing of knowledge in the morning is better than offering one thousand Rak'aat; whether you act upon it or not.'

(Sunan Ibn Majah, vol. 1, pp. 142, Hadees 219)

May Allah عَزَّوَجَلَّ privilege us to gain and impart Islamic knowledge, to call people towards righteousness and to prevent them from evil.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

'Asr - Bayan 9

Call to Righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ has written a Hadees about the excellence of Salat-'Alan-Nabi in his booklet '*Kafan Choron kay Inkashafat*' [Revelations of Shroud Thieves]: The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'When Thursday comes, Allah عَزَّوَجَلَّ sends His angels who have papers made of silver and pens made of gold. They write [the names of] those who recite Salat on me in abundance on the day of Thursday and the night before Friday.' *(Kanz-ul-'Ummal, vol. 1, pp. 250, Hadees 2174)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ, we are all Muslims and every deed of Muslim should be performed for the pleasure of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, but unfortunately today, majority of us are drifting away from the path of piety. Perhaps this is the reason why we are facing different types of troubles: Some of us are ill, some are in

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debt, some have family discords, some are jobless and poverty-stricken, some desire for children and some are sick of their disobedient children. In short, everyone is suffering from some sort of trouble. Surely, all these troubles are the results of our deeds. Salvation can be attained only by obeying Allah عَزَّوَجَلَّ and acting upon the Sunnahs of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Great enthusiasm for preventing evil

One of the most important deeds which Allah عَزَّوَجَلَّ has commanded us to do is to convey the call to righteousness and to prevent evil. The fortunate people, who perform this deed, are helped by Allah عَزَّوَجَلَّ.

The Egyptian king Ahmad Bin Tuloon was a very cruel and murderous tyrant ruler. Yet, he was very enthusiastic about doing justice between the oppressor and the oppressed. One day, his son 'Abbas was going somewhere with a female singer and his slave had a sitar [i.e. a musical instrument] in his hand. A practicing Islamic scholar رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه saw this scene. Overwhelmed by a sudden feeling of preventing evil, he rushed forward, snatched the sitar from the slave and threw it onto the ground, breaking it into pieces. 'Abbas became very angry and brought the case against the scholar in the court of his father, Ahmad Bin Tuloon. When the knowledgeable and practicing scholar reached the court, Ahmad Bin Tuloon asked, 'Have you really broken the sitar?' The scholar replied, 'Yes, I have.' Ahmad Bin Tuloon asked in an extremely threatening tone, 'Did you know whose sitar that was?' He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه replied, 'I knew that it was the sitar of your son, 'Abbas.' Ahmad Bin Tuloon asked, 'Even then you did not care about it in my honour.' The scholar replied in a very fearless way: How can it be possible that I see a sin being committed and remain silent in your honour. Whereas Allah عَزَّوَجَلَّ has said:

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ

And the Muslim men and Muslim women are the friends (helpers) of one another; they should enjoin what is right and forbid what is wrong.

[Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah At-Taubah, Ayah 71)

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The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'It is not permissible to obey anyone in the disobedience to Allah عَزَّوَجَلَّ.' *(Al-Musnad Imam Ahmad, vol. 1, pp. 678, Hadees 1095)*

The truthful speech of the honourable Islamic scholar رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ touched the heart of Ahmad Bin Tuloon. Suddenly he cooled down and said, 'I grant you the authority to destroy anything in the city which is against Shari'ah.'

Ghayr-e-Haq kay samnay Mu`min ka sar jhukta nahin
Yeh woh toofan hay paharaun say bhi jo rukta nahin

Dear Islamic brothers! The lesson drawn from the above parable is that Allah عَزَّوَجَلَّ creates such effectiveness in the words of a Muballigh (preacher) who sincerely promotes the call to righteousness that even a hard hearted person becomes a soft hearted one. By the blessing of the call to righteousness, Allah عَزَّوَجَلَّ creates enthusiasm for religion in their hearts, inspiring those people who did not use to offer Salah and act upon Sunnahs to start offering Salah in Masjid and acting upon Sunnahs.

Remember! If anyone repents of sins, starts offering Salah and acting upon Sunnahs, he will become a great means of constant reward for us. It is stated in a blessed Hadees: ﴿اِنَّ الدَّالَّ عَلَی الْخَیْرِ کَفَاعِلِہٖ﴾ i.e. One who guides towards good deed is like a person who performs a good deed. *(Sunan-ut-Tirmizi, vol. 4 pp. 305, Hadees 2679)*

The Renowned and Revered Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'One who invites [others] towards Hidayah [i.e. guidance] will be granted equal reward to all those [who follow the goodness]. And this will cause no reduction in the reward of them (i.e. deeds-performing people). And one who invites [others] towards deviation will be sinning equal to [the sin of] all deviated people who follow deviation. And this will cause no reduction to their sins.' *(Sahih Muslim, pp. 1438, Hadees 2674)*

Dear Islamic brothers! After the Du'a is finished, we will go out of Masjid to convey the call to righteousness اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ to people. You are also requested to participate with us in this pious deed. You will earn huge reward, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ. The Islamic brothers participating in the Madani visit are requested to come to my right side. The manners of conveying the call to righteousness will be described, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ. Those who cannot go

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out, should remain in the Masjid as Sunnah-inspiring Dars will continue in the Masjid, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Sitting in the Masjid earns the sitting person a huge reward.

Peace and calmness

The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'The group of people who gathers at any of the Houses of Allah عَزَّوَجَلَّ for the recitation of the Holy Quran and gives Dars to each other, (1) peace and calmness descend on them. (2) Mercy covers them. (3) Angels surround them. (4) And Allah عَزَّوَجَلَّ mentions them before angels.'

(Sahih Muslim, pp. 1447, Hadees 2699)

May Allah عَزَّوَجَلَّ enable us to gain and impart Islamic knowledge, to call people towards righteousness and to prevent them from evil!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Bayanaat to be delivered after Maghrib Salah

Maghrib - Bayan 1

Tolerance and forbearance

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated a Hadees on page 18 of *Rasaail-e-Attariyyah* (part 2), 'The Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who likes that Allah عَزَّوَجَلَّ is pleased with him when he is presented in His court, should recite Salat upon me in abundance.'

(Al-Firdaus-ul-Akhbar, vol. 2, pp. 284, Hadees 6083)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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Dear Islamic brothers! Showing gentleness and patience, especially towards those who treat us cruelly and unfairly is called tolerance and forbearance. Great excellence of these good deeds is mentioned in the Holy Quran and Hadees. Allah عَزَّوَجَلَّ has said:

وَالْكٰظِمِيْنَ الْغَيْظَ وَ الْعَافِيْنَ عَنِ النَّاسِ ؕ وَ اللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿۱۳۴﴾

And who control their anger and forgive people; and the righteous ones are the beloveds of Allah. *[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-'Imran, Ayah 134)*

Commenting on the above Ayah, a renowned commentator of the Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه has said: Some benefits have been obtained from this Ayah: (1) To be kind to the bondmen of Allah عَزَّوَجَلَّ is an excellent act of worship because Allah عَزَّوَجَلَّ mentioned it first while describing the qualities of the pious. Shaykh Sa'di رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه has said, '(1) If you want forgiveness from your Creator, do good to the creation. (2) If one's Nafs prevents him from treating certain people with kindness, then it is an act of great bravery to treat such people with kindness. (3) To forgive people in terms of one's personal matters is highly appreciated. (4) One who wants to be the beloved of Allah عَزَّوَجَلَّ should become 'Muhsin' by performing good deeds.

Goodness in return for evil

It is stated in *Tafseer Kabeer* that Sayyiduna 'Isa عَلٰی نَبِيِّنَا وَعَلَيْهِ الصَّلٰوةُ وَالسَّلَام has said, 'It is not a favour to do good in return for good. Doing so is actually a kind of 'exchange'. Doing favour means treating those with kindness who have ill-treated you.'

(At-Tafseer-ul-Kabeer, Taht-al-Ayah: 134, vol. 3, pp. 367)

It is stated on page 559 of the 743-page book '*Jannat mayn Lay Jaanay Walay A'maal*', [i.e. Deeds Leading to Paradise] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

Honour is enhanced

Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated that the Holy Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Charity does not cause any reduction in wealth. And, if a person forgives others,

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Allah عَزَّوَجَلَّ enhances his (i.e. the forgiver's) respect and whoever adopts humbleness for Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ elevates his ranks.' *(Sahih Muslim, pp. 1397, Hadees 2588)*

Peace and guidance

Sayyiduna Sakhbarah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'One who expresses gratitude [to Allah عَزَّوَجَلَّ] for His bounty, remains patient in trouble, seeks forgiveness when commits an act of cruelty, and forgives when oppressed.' Having said this, the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم became silent. The blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم humbly asked, 'O Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! What is for him?' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'These are the people who have peace and guidance.' *(Al-Mu'jam-ul-Kabeer, vol. 7, pp. 138, Hadees 6613)*

Forgive and be forgiven!

Sayyiduna 'Abdullah Bin 'Amr Bin Al-'Aas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated: The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Have mercy on others, you will be shown mercy; and forgive others, you will be forgiven.' *(Musnad Imam Ahmad Bin Hanbal, vol. 2, pp. 565, Hadees 6552)*

Great example of forbearance

The slave girl of Sayyiduna Imam Zayn-ul-'Aabideen رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ brought an ewer [i.e. a pot] full of water to help him make Wudu. The ewer slipped from her hand and fell onto him, injuring him. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ raised his eyes to her. She said: Allah عَزَّوَجَلَّ has said, '﴿وَ الْكٰظِمِیْنَ الْغَیْظَ﴾ (*and those who control anger*)', he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'I have controlled my anger.' She said, '﴿وَ الْعَافِیْنَ عَنِ النَّاسِؕ﴾, (*and those who forgive others*).' He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'May Allah عَزَّوَجَلَّ forgive you! (I have also forgiven you).' She said, '﴿وَ اللّٰهُ یُحِبُّ الْمُحْسِنِیْنَ ۚ﴾ (*and those who do somebody a favour are the beloved of Allah*).' He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'Go, you are free for the sake of Allah عَزَّوَجَلَّ.'

(Tafseer Ruh-ul-Ma'ani, Aal-e-Imran, Taht-al-Ayah 134, vol. 2, pp. 374)

About forgiving others in advance and controlling one's anger, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri

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Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated on page 22 and 29 of the 472-page book '*Bayanaat-e-'Attariyyah*' i.e. Discourses of Attar (part 2) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

Excellence of forgiving in advance

It is stated on page 219, volume 3 of *Ihya-ul-Uloom*: A person supplicated, 'O Allah عَزَّوَجَلَّ! I have no money to give Sadaqah and charity except that I forgave the Muslim who insults me.' A revelation was sent to the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'We have forgiven this bondman.' *(Shu'ab-ul-Iman lil-Bayhaqi, vol. 6, pp. 261, 262, Hadees 8084)*

One cause for the light of Iman entering the heart

It is stated in a blessed Hadees that the person who controls his anger despite being capable of venting it, Allah عَزَّوَجَلَّ will fill his heart with tranquillity and faith.

(Al-Jami'-us-Sagheer lis-Suyuti, pp. 541, Hadees 8997)

If someone caused you harm and made you angry, and you could have retaliated, but just for the sake of earning the pleasure of Allah عَزَّوَجَلَّ, you controlled your anger, Allah عَزَّوَجَلَّ will grant you peace in your heart and fill your heart with the light of faith.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! One of the best means of learning tolerance is to travel with Madani Qafilahs in the company of devotees of Rasool. Let me tell you a Madani parable of a Madani Qafilah: An Islamic brother from Mandangarh, Ratnagiri district in the state of Maharashtra [India] has stated: In 2002, I joined a local gang of thugs due to bad company. I would abuse and beat people. I would deliberately quarrel with others. If there was any new fashion, I was the first to adopt it. I would change my clothes several times a day and jeans were the only pants I would wear. I used to hang around with loafers. Going home very late at night and sleeping during the day, was a daily routine of mine. My father had already passed away. Whenever my mother tried to advise me, I would not listen to her.

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Luckily, I once met a bearded and turbaned Islamic brother of Dawat-e-Islami who gifted me a booklet titled '*King of Jinns*' published by Maktaba-tul-Madinah. I read the booklet and was very impressed by it. In the month of Ramadan, I had the privilege to attend a Masjid where I happened to see a calm young man dressed in white clothes with a green turban on his head. I learnt that he was a Mu'takif in the Masjid. When he started Dars from the book '*Faizan-e-Sunnat*', I also sat down to listen. After he delivered Dars, he explained to me the blessings of the righteous Madani environment of Dawat-e-Islami, making individual effort. His dress was very simple with some patches on it. The food that came for him from his house was also very simple.

Highly impressed by his simplicity, I developed a liking for him and began to visit him regularly. He was going to get married after Eid-ul-Fitr. Though he was very poor, he did not give me any impression of his difficulty, nor did he ask anyone for financial assistance. His contentment and self-respect further inspired me. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, My admiration for Dawat-e-Islami greatly increased and I travelled with an 8-day Madani Qafilah with the devotees of Rasool. By the blessing of travelling with the Madani Qafilah, a Madani transformation took place in my heart. I sincerely repented of my sins and joined Dawat-e-Islami. اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ, I am presently serving Dawat-e-Islami as a local Nigran in my area.

Saadgi chahiye, 'aajizi chahiye
Aap ko ger chalayn, Qafilay mayn chalo
Khoob khuddariyan, aur khush akhlaqiyan
Aaiye seekh layn, Qafilay mayn chalo
'Aashiqan-e-Rasool, laye Sunnat kay phool
Aao laynay chalayn, Qafilay mayn chalo

To adopt simplicity and modesty, travel with Madani Qafilah
To learn self-respect and good character, travel with Madani Qafilah
To attain pearls of Sunnah offered by devotees of the Rasool, travel with Madani Qafilah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

(Faizan-e-Sunnat, chap: Adaab-e-Ta'aam, vol. 1, pp. 224)

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Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)*

Here are 14 Madani pearls of shaking hands. *(Read them out from page 371 of this book.)*

Maghrib - Bayan 2

Excellence of spending in the path of Allah

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated a Hadees on page 15 of *Rasaail-e-'Attariyyah* (part 2): The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Recite Salat abundantly upon me; without doubt, it is purification for you.' *(Musnad Abi Ya'la, vol. 5, pp. 458, Hadees 6383)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

It is stated on page 403 in *Faizan-e-Sunnat*, a 1548-page publication of Maktaba-tul-Madinah – the publishing department of Dawat-e-Islami:

Dough was given

A beggar once called out loudly at the door of the house of Shaykh Sayyiduna Habib 'Ajami رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه. His wife had gone to the neighbour's house to make arrangement to light fire so that she could bake bread, leaving behind the dough she had already prepared. The Shaykh رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه gave that dough in charity to the beggar. When she came back and did not find the dough, she asked about it. The Shaykh رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه said that someone had taken it to bake bread. On her insistence, he finally said that he had given it in charity. She replied, 'سُبْحٰنَ اللّٰه عَزَّوَجَلَّ! This is indeed a very good deed, but we also need something to eat.' Immediately a person brought a big tray full of meat and bread.

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The Shaykh رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said, 'Look! How quickly it has been returned to you, along with prepared meat curry.' *(Raud-ur-Riyaheen, Hikayat no. 328, pp. 276)*

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Sadaqah does not decrease wealth

Dear Islamic brothers! The things given in the path of Allah do not go to waste at all. Besides deserving great rewards in the Hereafter, sometimes, one is immediately rewarded with something better in the world. There is no doubt that spending money etc. in the path of Allah does not decrease one's wealth but increases it.

Hence Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Rasool of Rahmah, the Intercessor of Ummah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Sadaqah [charity] does not decrease wealth and Allah عَزَّوَجَلَّ increases the status of the one who forgives others. Whoever adopts humility for the pleasure of Allah عَزَّوَجَلَّ, is granted elevation by Allah عَزَّوَجَلَّ.'

(Sahih Muslim, pp. 1397, Hadees 2588)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! Great excellence has been mentioned in the Holy Quran about those who give Sadaqah and charity. Allah عَزَّوَجَلَّ has stated:

فِیْهِ ۛ هُدًى لِّلْمُتَّقِیْنَ ۙ﴿۲﴾ الَّذِیْنَ یُؤْمِنُوْنَ

بِالْغَیْبِ وَ یُقِیْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ یُنْفِقُوْنَ ۙ﴿۳﴾

In it is guidance for the pious ones. Those who believe [in Islamic faith] without seeing, and keep the (obligatory) prayer established, and spend in Our path from the sustenance We have bestowed upon them.

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, Ayah 2, 3)

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In the commentary of '*spend in Our path*', Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: To spend in the path of Allah means either Zakah or spending unconditionally whether it is Fard and Wajib such as Zakah, Nazr, fulfilling the needs of one's own as well as those of one's family etc. or it is Mustahab such as Nafl Sadaqah, Isal-e-Sawab for deceased, Giyarhween, Fatihah, Teejah, Chaleeswan etc. All are included in it. Furthermore, to recite the Holy Quran and blessed Kalimah besides other good deeds increases the reward.

In the commentary of ﴿رَزَقْنٰهُمْ﴾ Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has said: Relating wealth to Himself, Allah عَزَّوَجَلَّ has clarified that the wealth is not created by you, it is bestowment of Ours. If you do not spend it as per Our command in Our path, then you are extremely miser and this miserliness is extremely bad.

(Khaza`in-ul-'Irfan)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

"Sadaqah wipes out misdeeds as water extinguishes fire."

Sadaqah is shield against fire

Sayyidatuna Maymunah Bint Sa'd رَضِیَ اللّٰهُ تَعَالٰی عَنْهَا has narrated that she humbly said, 'O Rasoolallah صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم! Please guide us about Sadaqah!' The Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said, 'One who gives Sadaqah for the pleasure of Allah عَزَّوَجَلَّ, the Sadaqah becomes a shield between him and fire.'

(Al-Mu'jam-ul-Kabeer, vol. 25, pp. 35, Hadees 62)

Sadaqah removes sins

The Beloved and Blessed Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has said, 'Sadaqah wipes out misdeeds as water extinguishes fire.'

(Al-Firdaus-ul-Akhbar lil-Daylmi, vol. 2, pp. 34, Hadees 3649)

Those who give Sadaqah are protected from the heat of grave and for them is good news of getting the shade of blessing on the Judgement Day. It is stated in a blessed Hadees:

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Comfort in grave, shade on the Judgement Day

The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'No doubt, Sadaqah protects the giver of it from the heat of the grave and certainly Muslim will be under the shadow of his Sadaqah on the Day of Judgement.' *(Shu'ab-ul-Iman, vol. 3, pp. 212, Hadees 3347)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

70 Doors of evil are closed

The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Sadaqah closes 70 doors of evil.' *(Al-Mu'jam-ul-Kabeer, vol. 4, pp. 109, Hadees 4402)*

Give Sadaqah in the early morning

The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Give Sadaqah in the early morning because calamity does not get ahead of Sadaqah.'

(Shu'ab-ul-Iman, vol. 3, pp. 214, Hadees 3353)

Protection from bad death

The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Good manners are a blessing, bad manners are a curse, Sadaqah protects from bad death and good deed increases lifespan. *(Mishkat-ul-Masabih, vol. 1, pp. 616, Hadees 3359)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Sadaqah of Muslim

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Undoubtedly, Sadaqah of Muslim increases lifespan and prevents bad death and Allah عَزَّوَجَلَّ removes arrogance and boastfulness from the Sadaqah-giving person by its blessing.' *(Al-Mu'jam-ul-Kabeer, vol. 17, pp. 22, Hadees 31)*

Give some Sadaqah

Sayyidatuna Umm-e-Bujayd رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا has narrated: I humbly said, 'O Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! A Miskeen comes to my door and I find nothing to give him.' So the

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Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم told her, 'If you have nothing except a burnt hoof to give, then give him even that.' *(Sunan Abu Dawood, vol. 2, pp. 210, Hadees 1667)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Generous person is close to Allah عَزَّوَجَلَّ

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'A generous person is close to Allah عَزَّوَجَلَّ, close to Paradise, close to people and distant from Hell. And a miser is distant from Allah عَزَّوَجَلَّ, distant from Paradise, distant from people and close to Hell. And Allah عَزَّوَجَلَّ likes an ignorant generous person more than a miser worshipper.'

(Sunan-ut-Tirmizi, vol. 3, pp. 387, Hadees 1968)

Sadaqah to be given by every Muslim

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Sadaqah is to be given by every Muslim. It was humbly asked, 'If [he] cannot give?' It was replied, '[He] should work with his own hands, benefit himself and also give Sadaqah.' It was humbly asked, 'If [he] is unable to do it or does not do it?' It was replied, 'Then [he] should help the needy worried person.' It was humbly asked, 'If he does not do it?' It was replied, 'Order to do good deed.' It was humbly asked, 'If he does not do it?' It was replied, 'Avoid mischief as it is a Sadaqah for him.' *(Sahih Bukhari, vol. 4, pp. 105, Hadees 6022)*

To spend on family is Sadaqah

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Whatever a Muslim spends on his family is also a Sadaqah, if it is for reward.' *(Sahih Bukhari, vol. 3, pp. 511, Hadees 5351)*

Sadaqah as well as kind treatment with relatives

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'To give Sadaqah to Miskeen is only a Sadaqah and to give Sadaqah to relatives is Sadaqah as well as kind treatment with relatives.' *(Sunan-ut-Tirmizi, vol. 2, pp. 142, Hadees 658)*

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Well-water increases when drawn

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated that it has been observed that the amount of the Zakah of the person who pays it, keeps increasing every year. The farmer who plants seeds into the field empties his sacks apparently but, in fact, fills them with more seeds [after the season]. On the contrary, the farmer who stores grain sacks at home may lose them because of rats and weevils. It may also mean that spending the money from which Sadaqah is given multiplies it, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. As we can see that the well-water increases when drawn.

(Mirat-ul-Manajih, vol. 3, pp. 93)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! In order to get enthusiastic about spending in the Divine path, to develop the habit of offering Salah and acting upon Sunnah, always remain affiliated with the Madani environment of Dawat-e-Islami. Travel with Madani Qafilahs in the company of devotees of Rasool to learn Sunnah. For the betterment and success of the worldly life as well as afterlife, act upon Madani In'amaat and fill in its booklet by performing Fikr-e-Madinah daily. Furthermore, submit it to your responsible Islamic brother on the 1st date of every Madani month. Here is a Madani parable for your persuasion: An Islamic brother of Sukkur city (Bab-ul-Islam, Sindh) has stated: I would lead my life enjoying worldly pleasures. The only aim of my life was to earn money. I had drifted away from religious teachings and was lost in the darkness of sins.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! In Ramadan, some sympathetic devotees of Rasool met and invited me to join the congregational I'tikaf, but I made some excuse. The devotees of Rasool were experts and experienced and it seemed that they didn't even know how to lose hope. They did not leave me to my own devices. They kept getting reward by constantly calling me to righteousness. Due to their constant individual effort, the heart of this sinner, evil doer and lover of the world eventually softened and I attended I'tikaf with them in the last ten days of Ramadan (Probably in 1410 AH 1990). I, a seeker of the world, couldn't imagine that the world of these Muballighs would be so different from mine. The company of devotees of Rasool had an immense effect on me.

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اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! I began to offer my Salah regularly, grew a beard and adorned my head with the crown of the blessed turban. In addition to many other important things which I learnt during I'tikaf, I also learnt the ruling during I'tikaf that it is Haraam to pass urine etc. whilst having one's face or back towards Qiblah. During the I'tikaf, it came to my attention that the toilets of the Masjid were facing the wrong direction. For the pleasure of Allah عَزَّوَجَلَّ, I called in some labourers and got the direction of the toilets corrected. I paid them from my own pocket. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! After the I'tikaf I travelled with many Sunnah-inspiring Madani Qafilahs in the company of devotees of Rasool.

Hubb-e-dunya say dil pak ho jaye ga
Madani Mahaul mayn ker lo tum I'tikaf
Jam-e-'Ishq-e-Nabi hath mayn aaye ga
Madani Mahaul mayn ker lo tum I'tikaf

Your heart will get rid of mortal world's love
Do I'tikaf in Madani environment
The blessed love for Beloved Rasool will develop
Do I'tikaf in Madani environment

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

(Faizan-e-Sunnat, chap: Faizan-e-Ramadan, vol. 1 pp. 1471)

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)*

Here are 12 Madani pearls of conversation. *(Read them out from page 374 of this book.)*

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Maghrib - Bayan 3

Condemnation of worldliness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has quoted a Hadees on page 288 of his book, '*Bayanaat-e-'Attariyyah*', [Discourses of Attar, part 1]: The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Whoever recites Salat upon me one thousand times a day will not die until he sees his place in Heaven.'

(Attargheeb Wattarheeb, vol. 2, pp. 326, Hadees 2591)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Deserted palace

Sayyiduna Junayd Baghdadi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has said: Once I happened to go to Kufa where I saw a magnificent palace of a rich man. There were many servants standing in the doorway. In the courtyard, a woman was singing the following song:

اَلَا يَا دَارُ لَا يَدْ خُلْكِ حُزْنٌ وَلَا يَعْبَثْ بِسَاكِنِكِ الزَّمَانُ

Translation: O house! May distress never enter you! May the people living in you never face trouble!

After some time, I happened to pass by the same palace again and saw that the doors were covered with dust; there were no servants and the deserted palace showed signs of crumbling. The joy and happiness of the palace seemed to have turned into sadness and distress. Upon asking about the palace, I learnt that the owner had died and the servants had left. The beautiful palace had become deserted and the hustle and bustle of the palace had been replaced by a deadly silence.

Sayyiduna Junayd Baghdadi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه said: I knocked at the door of the palace. The weak voice of a maid came. I asked her how such a beautiful and splendid palace had turned into a deserted one and what happened to those who used to live in it? Upon

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hearing my questions, the old maid began to cry and told me about the death of the owner of the palace. She said, 'The inhabitants of this palace used to live here temporarily; their destiny took them from this palace to their dark graves and they have been deprived of their wealth and all other luxuries. This is not something new; it is the way of the world. Whoever comes in it and gets happiness will surely face the painful reality of death any day and will be left in the deserted graveyard. Whoever is faithful to this world, it will indeed be unfaithful to him.' Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْه said: I was once walking past this palace, a woman was singing the following song:

اَلَا يَا دَارُ لَا يَدْ خُلْكِ حُزْنٌ وَلَا يَعْبَثْ بِسَاكِنِكِ الزَّمَانُ

Translation: O house! May distress never enter you! May the people living in you never face trouble!

The old woman started crying uncontrollably and said, 'I am the unfortunate singer. I am the only person that has survived in this deserted palace.' Taking a deep sigh, she said, 'Regret for the person who is heedless of his death despite being aware of the deception of this mortal and temporary world.' *(Raud-ur-Riyaheen, pp. 205)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Warning

Dear Islamic brothers! The parable of the deserted palace and its residents who met their death is a warning to us! Alas! The residents were lost in the love of the world and were heedless of their end. They were busy constructing and decorating big palaces. They were occupied with lighting up their homes whereas the dark grave was waiting for them. They were lost in the company of their family, friends and servants but they did not remember the loneliness of the grave. Suddenly, the thunder of death roared, and all of their hopes of remaining alive in the world for a long time were dashed. Their happy and loving homes were ruined by death. They were taken from their well-lit homes to the dark graves. Alas! They were enjoying themselves in the company of their family and friends but they are now depressed and frightened in the deadly silence of the grave.

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Deception of the world

The above parable contains many Madani pearls of admonition for us. Regret to the person who knows that the world is a deception but he still remains so occupied with it that he forgets his death completely. Whoever falls into the trap of this worldly life and forgets his death, his grave, the Day of Judgement and does not do good deeds to please Allah عَزَّوَجَلَّ is indeed worthy of condemnation. To save us from this trick, our Rab عَزَّوَجَلَّ has warned us. It is stated in part 22, Surah Al-Faatir, Ayah 5:

يٰۤاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَیٰوةُ الدُّنْیَا ۪ وَ لَا یَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿۵﴾

O mankind! Verily, the Promise of Allah is true. So let not the worldly life deceive you, and let not the chief deceiver (Satan) deceive you about Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Faatir, Ayah 5)

Indeed, the one who is aware of death and after-death situations cannot fall victim to the tricks of the attractions and luxuries of the world.

Bamboo hut

It is narrated that Sayyiduna Nuh عَلٰی نَبِیِّنَا وَعَلَیْہِ الصَّلٰوۃُ وَالسَّلَام lived in a simple hut made of bamboo. It was suggested that he عَلَیْہِ السَّلَام build a nice home. He عَلَیْہِ السَّلَام replied, 'This is enough for the person who is going to die (i.e. one who believes in death).'

(Al-Aqd-ul-Fareed, vol. 3, pp. 136)

Woh hay 'aysh-o-'ishrat ka koi mahal bhi
Jahan taak mayn her ghari ho ajal bhi
Bas ab apnay is jahl say tu nikal bhi
Yeh jeenay ka andaz apna badal bhi
Jagah jee laganay ki dunya nahin hay
Yeh 'ibrat ki ja hay tamashah nahin hay

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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Best provisions

During a sermon, Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, ‘O people! The world is not your permanent home. Allah عَزَّوَجَلَّ has ordained that the world will end and its inhabitants will be made to leave it. Very shortly, these strong and inhabited homes will be destroyed and deserted. Many inhabitants of these houses who are envied will die soon. O people! May Allah عَزَّوَجَلَّ have mercy upon you. Leave this world with the best thing (i.e. good deeds) and get provisions for the journey. The best provisions are piety and abstinence.’ *(Ihya-ul-‘Uloom, vol. 5 pp. 201)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

The world will be destroyed

Once during his speech, the leader of millions of Shaafi’i Muslims, Sayyiduna Imam Shaafi’i رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ said, ‘Indeed, this world is a slippery place and a home of humiliation. Its population will be destroyed and its residents will soon enter their graves. Worldly pleasures and luxuries will eventually come to an end. Its richness will soon turn into poverty. One who is rich in it is actually deprived and one who is deprived in it is actually at ease. Hence, repent in the court of Allah عَزَّوَجَلَّ immediately and remain pleased with the sustenance which Allah عَزَّوَجَلَّ has bestowed upon you. Do not waste the reward of the eternal abode (i.e. afterlife) in return for the mortal world. Your life is like a disappearing shadow and a collapsing wall. Increase your deeds and decrease your hopes for the world.’ *(Az-Zuhd, pp. 61)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Preparation of the Hereafter in the world

During his last sermon, Sayyiduna ‘Usman-e-Ghani رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, ‘Allah عَزَّوَجَلَّ sent you in this world just for the preparation of the Hereafter, not for enjoyment and merriment. Undoubtedly, the world is mortal and the Hereafter is eternal. Do not let the mortal world make you negligent of the eternal Hereafter. Do not prefer this (mortal) world to the eternal Hereafter because this world will soon end and you will undoubtedly return

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to Allah عَزَّوَجَلَّ. Fear Allah عَزَّوَجَلَّ because this fear is shield against His punishment and a means of getting His closeness.' *(Az-Zuhd, pp. 61)*

Hay yeh dunya bay-wafa aakhir fana Na raha is mayn gada na badshah

This disloyal world will eventually perish
No one remained in it for ever, neither beggar nor king

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! A wise man should ponder over his past life. Feeling shame for his sins, he should repent of them sincerely and should not be deceived by the hope of living a long life. Rather, he should adopt good deeds without delay for the preparation of his grave and Hereafter. He should neither miss good deeds nor commit sins in love for his family and wealth, as they will leave him forever as soon as he dies. Good deeds will help him in the grave, afterlife as well as in the world. In order to have enthusiasm to do good deeds, to get rid of love for the world, and to develop love for Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, always remain affiliated with the Madani environment of Dawat-e-Islami. Travel with Madani Qafilahs in the company of devotees of Rasool to learn Sunnah. For the betterment and success of the worldly life as well as afterlife, act upon Madani In'amaat and fill in its booklet by performing Fikr-e-Madinah daily. Furthermore, submit it to your responsible Islamic brother by the 1st of every Madani month. Here is a Madani parable for your persuasion:

A Muballigh of Dawat-e-Islami has stated: In Jumadal Ukhra, 1429 AH (June 2008), our Madani Qafilah reached Okara, (Punjab Pakistan). I met a bearded and aged Islamic brother whose head was adorned with a green turban. During the conversation, he said: Before being associated with the Madani environment of Dawat-e-Islami, I was a notorious thug of my area. I was so much addicted to wine that whenever I went somewhere, I had wine canisters in my vehicle with an armed body guard. I myself used to keep weapons with me. Due to my evil deeds, people used to hate me so much that they did not even like to pass by me. How I was affiliated with the Madani environment is as follows: The Muballighs of Dawat-e-Islami who promote the call to righteousness in our locality would come to me, conveying the call to righteousness but I was lost in the dark valley of

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heedlessness. Instead of listening to their call attentively, I would hold their hands and say, 'Sit and drink alcohol with me.'

Sometimes I would rebuke and scold them but they did not lose courage and would still come to make individual effort on me. They continued to do so for a long period of time and I continued to turn a deaf ear. One day, it came into my mind that these poor people have been making efforts for a long time, I should at least listen to them attentively. When the Islamic brothers came to convey the call to righteousness next time, I listened to them very attentively. It was by the grace of Allah عَزَّوَجَلَّ that their 'call' had deep effect on my heart and I went to the Masjid along with them. I probably entered the Masjid for the first time after I had become mature.

The companionship of the devotees of Rasool and the Sunnah-inspiring Bayan delivered at Masjid changed the entire inner condition of my heart. I began to meet Islamic brothers. I also became a disciple in the order of His Excellency Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالٰی عَلَيْه. By the blessing of becoming a disciple, my entire lifestyle changed. I repented of all of my sins, gave up drinking, started offering Salah, adorned my face with a beard according to Sunnah and my head with a green turban. People were amazed to see these changes in my life. Some even found it very hard to believe how an extremely wicked person can get reformed. One day, there was an amusing anecdote. Two news-reporters passed by me. Pointing towards me, one of them told the other that he is the same person. Seeing me in a changed get-up, the other did not believe. He even came to me and asked 'Are you the same person?' I said, 'Yes'. So he was surprised and said, 'What is the secret of this great change in your life? We will publish news in the newspaper.' But I refused. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! These are the blessings of the Madani environment of Dawat-e-Islami that I, a disgraced person, began to walk on the path of Salah and Sunnah, becoming a respectable individual of society.

Allah karam aysa karay tujh pay jahan mayn
Ay Dawat-e-Islami tayri dhoom machi ho

O Dawat-e-Islami, may Allah bless you so;
That, around the world, you prosper and glow!

(Gheebat ki Tabah Kariyan, pp. 32)

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Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)*

Here are 11 Madani pearls of Salam. *(Read them out from page 365 of this book.)*

Maghrib - Bayan 4

Call of grave

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated a Hadees about the excellence of Salat-'Alan-Nabi in his booklet, '*Afw-o-Dar-Guzar ki Fazeelat*' [Excellence of Forgiving and Tolerance]: The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'O people! Without doubt, the one to get salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Salat upon me in abundance in the world.' *(Al-Firdaus-ul-Akhbar, vol. 2 pp. 471, Hadees 821)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Madani pearls of admonition

Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ went to the graveyard with a funeral procession and sat near a grave, pondering. Someone asked him, 'O Ameer-ul-Mu`mineen! Why are you sitting here alone?' He رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ replied: This grave called me and said, 'O 'Umar Bin Abdul 'Azeez! Why don't you ask me how I treat those who come into me?' I said to the grave, 'Do tell me.' The grave said, 'When a person comes into me, I tear his shroud and body into pieces and eat his flesh. Are you not going to ask me what I do with his joints?' I said, 'Do tell me.' The grave said, 'I separate his hands from wrists, knees from calves and calves from feet.'

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Saying this, Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ began weeping uncontrollably. After he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ recovered, he gave the following Madani pearls of admonition: O Islamic brothers! We are living in this world for a very short period of time. Those who are in authority (despite being severe sinner) in the world will be disgraced (in the Hereafter). Those who are wealthy in the world will be destitute (in the Hereafter). The one who is young will become old and the one who is alive will die. You should not be deceived by the attractions of the world. You are aware that it will soon depart. Where are those who used to recite the Holy Quran? Where are those who performed Hajj? Where are those who used to keep Siyam ﴿صِیَام﴾ in the month of Ramadan? How earth treated their bodies? How the insects of grave ate their flesh? What happened to their bones and joints? By Allah عَزَّوَجَلَّ! They used to sleep in comfortable and soft beds in the world but they are now lying in their narrow graves, leaving their families and homes. Their children are wandering in streets and their widows have remarried. Their relatives have occupied their homes and distributed their inheritance amongst themselves. By Allah عَزَّوَجَلَّ! Some of them are fortunate and are enjoying in their graves. And by Allah عَزَّوَجَلَّ! Some are being punished in their graves.

Alas, alas! O unwise person! Today, at the time of the death of your father or son or brother, you close their eyes, bath them, wrap them in a shroud, carry their body on your shoulder, go along with their funeral procession and bury them in narrow grave. (Remember! You will soon be experiencing all of this). If only I were aware which of my cheeks will rot first (in the grave). Saying this, Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ wept so bitterly that he became unconscious. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ departed from this world after a week. *(Ar-Raud-ul-Faaiq, pp. 107)*

Grave daily makes the call

Sayyiduna Faqeeh Abul Lays Samarqandi رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has narrated that everyday the grave makes this call five times: O man! You walk on my back but my stomach is your abode. O man! You eat delicious food on me, but soon insects will eat you in my stomach. O man! You laugh whilst staying on my back, but soon you will weep after you have entered me. O man! You make merry on my back, but soon you will be grieved in me. O man! You commit sins on my back, soon you will be punished in my stomach.

(Tanbih-ul-Ghafileen, pp. 23)

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Qabr rozanah yeh kerti hay pukar
Mujh mayn hayn keeray makoray bay-shumar
Yad Rakh! Mayn hoon andhayri kothiri
Mujh mayn sun wahshat tujhay hogi bari
Mayray ander tu akayla aaye ga
Han! Magar a'maal layta aaye ga
Tayra fan tayra hunar 'uhda tayra
Kaam aaye ga na sermayah tayra
Dawlat-e-dunya kay peechhay tu na ja
Aakhirat mayn maal ka hay kaam kya
Dil say dunya ki mahabbat door ker
Dil Nabi kay 'ishq say ma'moor ker
London-o-Paris kay sapnay chhor day
Bas Madinay hi say rishtah jor lay

Painful truth exposed by soul

It is narrated: After the soul is removed from the body and 7 days pass, it humbly says to Allah عَزَّوَجَلَّ, 'O Lord عَزَّوَجَلَّ! Grant me the permission to know the condition of my body', so the permission is granted. Then it comes to its grave, sees it from a distance and observes that the body is changed with water flowing through the nostrils, mouth, eyes and ears. It says to its body, 'You have lost your great beauty and are now in this condition!' Saying this, the soul leaves.

Then after 7 days, it takes permission, visits the grave again and sees from a distance that the water of the dead person's mouth has turned into blood-mixed pus, the water of the eyes has turned into pure pus and the water of the nose has turned into blood. It says to the body, 'You are now in this condition!' Saying this, it flies.

Then taking permission after 7 days, it sees in the same way from a distance and finds that the eyeballs have come out of sockets and are lying on the face and pus has turned into insects. Insects are entering through his mouth and coming out through his nose. It

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says to the body, 'You used to be cared for but are now in this condition! By Allah عَزَّوَجَلَّ! Besides piety and good deeds, nothing benefited anyone in the grave.'

(Ar-Raud-ul-Faaiq, pp. 283)

Garden of Paradise

The Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'The grave is either a pit of Hell or one of the gardens of Paradise.' *(Sunan-ut-Tirmizi, vol. 4, pp. 209, Hadees 2468)*

Remembrance of grave!

Sayyiduna Sufyan Sawri رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه said, 'One who often mentions grave, finds it one of the gardens of Paradise. And one who is neglectful of it, finds it one of the pits of Hell.' *(Ihya-ul-'Uloom, vol. 2, pp. 264)*

Countless people are grieved

Sayyiduna Saabit Bunaani رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has said: I entered a graveyard. When I was about to leave, someone said loudly, 'O Saabit! Do not get deceived by the silence of these people who live in their graves. Countless people among them are grieved.'

(Ibid, vol. 5, pp. 238)

Rebuke of grave

Sayyiduna 'Abdullah Bin 'Ubayd رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated: When the people accompanying the deceased person return, the deceased person sits and hears their footsteps. No one talks to him before the grave. The grave says, 'O man! Did you not hear about my conditions? Were you not frightened by my narrowness, unpleasant smell, terror and insects? If so was the case [i.e. if you were informed about these things], then what preparation have you made?' *(Sharh us-Sudoor, pp. 114)*

Day of helplessness

Sayyiduna Abu Zar Ghifari رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has said, 'Shall I not tell you the day of my helplessness? It is the day when I will be lowered alone into the grave.'

(Ihya-ul-'Uloom, vol. 2, pp. 264)

Tears of Sayyiduna 'Usman-e-Ghani

Whenever Ameer-ul-Mu'mineen Sayyiduna 'Usman-e-Ghani رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ used to visit any grave, he رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ would shed so much tears that his blessed beard would become

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wet. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was asked about it, 'You do not cry when Paradise and Hell are mentioned, but you weep a lot when standing near a grave. What is the reason for this?' He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ replied, 'I heard the Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم say, 'Undoubtedly, the grave is the first stage of the afterlife. If the deceased gets salvation at this stage, then the subsequent matters are easy, and if he does not get salvation at this stage, then the matters after it are more severe.' *(Sunan Ibn Majah, vol. 4, pp. 500, Hadees 4267)*

Most frightening scene

Dear Islamic brothers! By Allah عَزَّوَجَلَّ! The internal matter of the grave is extremely terrible; no one knows what will happen to him? The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The scene of the grave is the most frightening of all the scenes.'

(Sunan-ut-Tirmizi, vol. 4 pp. 138, Hadees 2315)

Call from the deceased of neighbouring graves

It is narrated: When the deceased is lowered into the grave and he is tormented, the deceased in the neighbouring graves call out to him and say, 'O the one who has come from the world! Did you not learn any lesson from our death? Did you not see how our deeds were discontinued? And you had been given the respite [i.e. chance] to perform deeds, but you wasted the time.' Every part of the grave calls out to him and says, 'O the one who walked on the earth arrogantly! Why did you not learn any lesson from those who had died? Did you not see how people lifted your dead relatives one after the other to take them to the graves?' *(Sharh-us Sudoor, pp. 112)*

Dear Islamic brothers! It is really a fact that those who have died before us are silent preachers for us. This is expressed in the following couplet:

Janazah aagay aagay keh raha hay ay jahan walon
Mayray peechhay chalay aao tumhara rahnuma mayn hoon

Funeral, while leading, is saying that O people of the world
Come behind me, I am your guide

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Where is my family!

Sayyiduna ‘Ata Bin Yasaar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said: When the deceased is lowered into the grave, first of all, his deed (good or bad) arrives and moves his left thigh and says, ‘I am your deed.’ The deceased asks, ‘Where is my family, my worldly blessings?’ The deed says, ‘You have left all of these things behind, and except me, none has come into your grave.’ *(Sharh-us-Sudoor, pp. 111)*

Sath jigri yar bhi na aaye ga
Tu akayla qabr mayn reh jaye ga
Maal dunya ka yahin reh jaye ga
Her ‘amal achcha bura sath aaye ga
Maal-e-dunya dau jahan mayn hay wabaal
Kaam aaye ga na paysh-e-Zul-Jalal

Who is to be envied?

Sayyiduna Masrooq رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has said, ‘I do not envy anybody as much as I envy the true Muslim (buried into the grave) who has been relieved from the pains of this world and remained safe from punishment.’ *(Ihya-ul-‘Uloom, vol. 5, pp. 249)*

Sign of righteous person

Sayyiduna Dahhaak [ضَحَّاك] رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said: A person asked a question, ‘O Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Who is the most pious person among the people?’ The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, ‘The person who does not forget the grave and being decayed, who gives up the beauty of the world, prefers the eternal life to the mortal and does not count the next day in his life. Furthermore, he counts himself among those who live in graves.’ *(Shu’ab-ul-Iman lil-Bayhaqi, vol. 7, pp. 355, Hadees 10565)*

Make preparations right now!

Dear Islamic brothers! In reality, a wise person is the one who prepares for death before meeting his death, accumulates a treasure of good deeds and arranges for illumination in his grave by taking with him the Madani lamp of the Sunnah. Otherwise, the grave will not care at all about anyone buried in it. Whether he is rich or beggar, a minister or a

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counsellor, a ruler or a subject, an officer or a gatekeeper, an employer or an employee, a doctor or a patient, a landowner or a labourer, if anyone does not have enough 'provisions' for the journey of his afterlife – that is, if he deliberately misses Salah and Siyam of Ramadan without a valid Shari'ah-approved exemption; if he does not pay Zakah and perform Hajj despite them being Fard; if he does not ensure Shar'i veil despite having the power to do; if he disobeys his parents, and commits various types of sins such as lying, backbiting, tale-telling, watching films and dramas, listening to songs, shaving or shortening the beard less than a fist-length, – then in case of the displeasure of Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he will face nothing but regret and shame.

If anyone regularly performs Fard as well as Nafl deeds, keeps the Siyam of Ramadan as well as Nafl ones, promotes the call to righteousness in various neighbourhoods and streets, gets the education of Quran and imparts it to others, shows no hesitation in delivering Chowk Dars, starts home Dars on a regular basis, travels and motivates other Muslims to travel regularly with the Sunnah-inspiring Madani Qafilahs, fills in the booklet of Madani In'amaat daily and submits it to the relevant responsible person every month, and meets his death with his faith intact, by the grace of Allah عَزَّوَجَلَّ and favour of His Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he will have mercy till the Day of Judgement, and his grave will be blessed with the Noor of Mustafa, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! All of you should be affiliated with the Madani environment of Dawat-e-Islami. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, you will succeed in the worldly life as well as in afterlife. Let me tell you one of the Madani parables of Dawat-e-Islami. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, your heart will leap with happiness and your faith will be refreshed.

Body of Muhammad Ahsan 'Attari

A modern young Muslim, Muhammad Ahsan, from the Gul Bahar, area of Karachi [Pakistan], joined the Madani environment of Dawat-e-Islami and became a disciple of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه, which brought a Madani transformation in his life. He grew a fist-length beard and wore a green 'Imamah (Islamic turban) on his head on a regular basis. Furthermore, he learnt reciting the Holy Quran with correct rules of

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pronunciation at Madrasa-tul-Madinah of Dawat-e-Islami. He also started calling people towards righteousness and making individual efforts.

One day, he felt pain in his throat. Despite treatments, the illness worsened, and became fatal with the passage of time. In the same serious condition, he made his will in the light of the 16-page booklet '*Madani Wasiyyat Naamah*' [Madani Will] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami and handed it to the responsible Islamic brother of Dawat-e-Islami in his locality. Afterwards, he passed away. He was approximately thirty-five years old at the time of his death and was buried in the Gul Bahar graveyard. As per his will, Islamic brothers conducted an Ijtima' of Zikr and Na'at, for about 12 hours near his grave.

On Tuesday 6th Jumadal Aakhir 1418 AH (7th October, 1997), about three and a half years after his death, the body of another Islamic brother, Muhammad 'Usman 'Attari, was brought to the same graveyard for burial. Some Islamic brothers approached the grave of Muhammad Ahsan 'Attari رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه to offer Fatihah (i.e. to make Isal-e-Sawab). They were surprised to see a big gap on a side of the grave. People were amazed to see that Muhammad Ahsan 'Attari, who had been buried approximately three and a half years ago, was comfortably lying there with a green turban on his head and with his body still intact and preserved while fragrance was emanating from his shroud.

The news spread like wildfire and visitors crowded there till the late hours of the night. People were greatly impressed by the freshness of the shrouded corpse of Muhammad Ahsan 'Attari. Some of the visitors had misunderstanding about Dawat-e-Islami – the global and non-political Quran and Sunnah preaching movement. The misunderstanding they had was cleared up by witnessing the special mercy of Allah عَزَّوَجَلَّ on the affiliates of Dawat-e-Islami, inspiring them to become admirers of Dawat-e-Islami.

Jo apni zindagi mayn Sunnatayn un ki sajatay hayn
Khuda-o-Mustafa apna inhayn piyara banatay hayn

Translation: Those who adopt Sunnah in their life become the beloved of Allah عَزَّوَجَلَّ *and Mustafa* صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)*

Here are 12 Madani pearls of drinking water. *(Read them out from page 424 of this book.)*

Maghrib - Bayan 5

Hidden Plan of Allah عَزَّوَجَلَّ

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated a blessed Hadees about Salat-'Alan-Nabi in his booklet '*Qiyamat ka Imtihan*' [Test of Judgement Day]: Sayyiduna Abu Darda رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'He who recites Salat upon me 10 times in the morning and 10 times in the evening will receive my intercession on the Day of Judgement.'

(Majma'-uz-Zawaid, vol. 10, pp. 163, Hadees 17022)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Three faults

It is stated in the book *Minhaj-ul-'Aabideen* that Sayyiduna Fudayl Bin 'Iyaad ﴿فُضَيْل بِن عِيَاض رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه﴾ visited one of his students who was experiencing death throes [i.e. severe pain at the time of his death]. Sitting beside the student, he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه began to recite Surah Yaseen but the student said, 'Stop reciting Surah Yaseen.' Sayyiduna Fudayl Bin 'Iyaad رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه then performed Talqeen[1] of Kalimah but he replied, 'I will not recite this Kalimah at all and I have nothing to do with it.' Saying these words,

[1] Talqeen means repeatedly reciting Kalimah aloud near the dying person so that he will also recall and recite it before meeting his death.

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he died. Extremely saddened by the bad end of his student, Sayyiduna Fudayl Bin 'Iyaad رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه wept for 40 days in his house.

After 40 days, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه had a dream in which he saw the same student being dragged into Hell by angels. He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه asked, 'Why were you deprived of your Ma'rifah? You had a very high status amongst the students of mine.' The student replied, 'It was because of three bad habits. The first is tale-telling. I used to tell one thing to my friends but something else to you. The second is jealousy – I was jealous of my friends and the third is drinking alcohol. On the advice of a doctor I used to drink a glass of alcohol every year to be cured of a disease.' *(Minhaj-ul-'Aabideen, pp. 165)*

Dear Islamic brothers! Have you noticed the terrible consequence of sins! Alas! The student of a great saint uttered words of Kufr (unbelief) at the time of death because of tale-telling, jealousy and drinking alcohol. A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated, 'Allah عَزَّوَجَلَّ forbid, if a person utters words of Kufr at the time of his death, the ruling of Kufr will not be applied to that person as it is possible that he may have lost his wisdom due to the agonies of death and uttered these words in the state of unconsciousness.' *(Bahar-e-Shari'at, part 4, vol. 1, pp. 809; Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 3, pp. 96)*

Although it is certainly a cause of concern to have a bad dream about a person, the dream of a non-Nabi is not a conclusive proof by Shari'ah, and no Muslim can be declared Kafir (unbeliever) just on the basis of a dream. Even if a deceased Muslim appears in someone's dream with any sign of Kufr (unbelief) or the deceased Muslim himself informs the dreaming person about the loss of his Iman, he cannot still be declared a Kafir.

Bad end of Shaykh

It is narrated that Sayyiduna Sufyan Sawri and Sayyiduna Shayban Raa'ee رَحِمَهُمَا اللّٰهُ تَعَالٰی met each other. Sayyiduna Sufyan Sawri رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه continued to cry the entire night. When Sayyiduna Shayban Raa'ee رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه asked him the reason for this, he replied, 'I am weeping in fear of having a bad end at the time of my death. Alas! I received Islamic education from a Shaykh for 40 years. He worshipped for 60 years in Masjid-ul-Haraam but he died in the state of Kufr (unbelief).' Sayyiduna Shayban Raa'ee رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said,

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'O Sufyan! This was the consequence of his sins; you should never disobey Allah عَزَّوَجَلَّ.' *(Saba' Sanabil, pp. 34)*

Former teacher of angels

Dear Islamic brothers! Allah عَزَّوَجَلَّ is absolutely Self-Reliant. No one knows the Hidden Plan of Allah عَزَّوَجَلَّ. No one should be proud of his knowledge or worship. Satan performed worship for thousands of years and had become the 'Teacher of Angels' because of his knowledge and worship but was ruined by his arrogance and became an unbeliever. He now does his utmost to mislead people. When a person is close to his death, Satan does everything in his power to make the dying person lose his Iman besides causing evil thoughts throughout his life.

Satan in guise of parents

It is stated that when a person is in the throes of death, two Satans come and sit on his right and left side. In guise of the dying person's father, the Satan sitting at the right side says, 'O son! Look, I am your kind and caring father. I advise you to die after you have embraced Christianity as it is the best of all religions.' The Satan sitting at the left side in the guise of his mother says, 'O my beloved child! I kept you in my womb. I fed you with my milk and cared for you in my lap. O beloved son! I advise you to die after you have embraced Judaism as it is the best of all religions.' *(Tazkirah Qurtubi, pp. 38)*

A drop of death agonies

Dear Islamic brothers! This is certainly an extremely alarming situation. When a person has a fever or headache, he feels difficulty in making a decision about something. The agonies of death are extremely severe. It is stated in the book *Sharh-us-Sudoor* that if a drop of death agonies is made to fall on all those living in the sky and the earth, all of them will die. *(Sharh-us-Sudoor, pp. 32)*

How difficult would it be to remain steadfast in Islam if Satans in guise of the dying person's parents came to mislead him in such a crucial condition! It is stated in the book *Kimiya-e-Sa'adat*: Sayyiduna Abu Darda رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has stated, 'By Allah عَزَّوَجَلَّ! No one can be sure whether he will meet his death with Islam or not.' *(Kimiya-e-Sa'adat, vol. 2, pp. 825)*

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Satan in guise of friends

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: At the time of death, Satan along with his accomplices [i.e. partners] comes to the dying person in the guise of his friends and relatives. They all say to him, 'Brother! We have tasted death before you. We are well aware of whatever happens after death. Now it is your turn. We give you a sincere suggestion that you adopt Judaism as it is the only religion acceptable to Allah عَزَّوَجَلَّ. If the dying person does not accept what they say, these Satans appear in the guise of his other friends and advise him, 'Adopt the religion of Christianity as it is the religion that cancelled the religion of (Sayyiduna) Musa عَلٰی نَبِیِّنَا وَعَلَیْهِ الصَّلٰوةُ وَالسَّلَام.'

In this manner, different satanic groups in the guise of friends and relatives suggest the dying person that he embraces false sects (and beliefs). So, whoever is fated to turn away from the truth accepts any false religion and rejects Islam. *(Ad-Durra-tul-Faakhirah, pp. 511)*

Remain concerned about protection of faith

Dear Islamic brothers! Every Muslim should always be trembling and fearful of the Absolute Self-Reliance and Hidden Plan of Allah عَزَّوَجَلَّ. We do not know which sin can cause the wrath of Allah عَزَّوَجَلَّ and put our Iman at risk. We should always show humility and humbleness to Allah عَزَّوَجَلَّ. Keep your tongue in control as excessive talking may, sometimes, lead one to uttering words of Kufr even without him being aware of it. It is essential to always remain concerned about the protection of Iman. A'la Hadrat رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated that Islamic scholars have said, 'The one who has no fear of losing his Iman (in his life) is in extreme danger of losing his Iman at the time of his death.'

(Al-Malfooz, part 4, pp. 495)

What will happen to us?

May Allah عَزَّوَجَلَّ have mercy on our pitiable condition! We do not know what will happen to us at the time of our death. Alas! We have committed many sins and have no good deeds. O Allah عَزَّوَجَلَّ! We pray to You to prevent Satans from coming to us at the time of our death and bless us with the vision of our Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم.

Naz'a kay waqt mujhay jalwah-e-Mahboob dikha
Tayra kya jaye ga mayn shaad maroo[n] ga Ya Rab

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Translation: O Lord عَزَّوَجَلَّ! Bless me with beholding the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم during my death throes. I will die happily if You bestow this grace upon me.

Tears of Holy Rasool ﷺ

Placing a hand on your beating heart, listen how greatly the Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is concerned about the protection of our Iman. It is stated on page 315 of the 10th volume of *Ruh-ul-Bayan* that once Satan with a water bottle in his hand came to the court of the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in disguise and said, 'I sell this bottle to people during their death agonies in exchange for their Iman.' Listening to this, the Rasool of Rahmah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم wept so much that his blessed family members also began to weep. Allah عَزَّوَجَلَّ sent a revelation, 'O My Beloved [Rasool]! Don't be sad. I protect My bondmen during their death agonies from satanic deception.'

(Tafseer Ruh-ul-Bayan, Taht-al-Ayah: 2, vol. 10, pp. 315)

Her Ummati ki fikr mayn Aqa hayn muztarib
Gham-khuwar walidayn say berh ker Huzoor hayn

Translation: The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is anxious for every follower in his Ummah. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is a greater sympathizer than even parents.

Boxes of fire

Dear Islamic brothers! The unfortunate person who dies in the state of Kufr will be crushed by his grave so tightly that his ribs of both sides would intertwine with each other. There would be many other severe punishments for the unbelievers. They will be spending the fifty thousand years long Judgement Day in extremely horrifying conditions. They will then be dragged on their face and thrown into the Hell.

Finally, every unbeliever will be locked in his body-sized box made of fire. It will be filled with fire. A lock of fire will then be placed on this box. This box of fire will then be placed into another box of fire and, in between the two boxes, a fire will be lit. Again, another lock of fire will be placed on this. This will then be placed into one more box of fire with one more lock of fire. Death will then be brought in the form of a ram and be slaughtered between Heaven and Hell. From then on, no one will ever die. Every person

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in Heaven will live in Heaven forever and every person in Hell will live in Hell forever. The people in Heaven will be filled with happiness and the people in Hell will be filled with regret. *(Bahar-e-Shari'at, part 1, vol. 1, pp. 170, 171)*

O Allah عَزَّوَجَلَّ! We beseech You to bless us with death with peace and Iman, martyrdom in the blessed city of Madinah, burial in Jannat-ul-Baqi' and neighbourhood of Your Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Jannat-ul-Firdaus.

Paaya hay woh altaf-o-karam aap kay dar per
Sab 'arz-o-bayan khatm hay khamosh khhara hay

Mernay ki Du'a kertay hayn ham aap kay dar per
Aashuftah hay Badr aankh hay nam aap kay dar per

Madani pearls for good end

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated: If you wish to remain safe from the bad end, spend your entire life in obeying Allah عَزَّوَجَلَّ, avoiding each and every sin. It is necessary that you have fear like that of the 'Aarifeen so that you weep a lot and remain sad all the time.

He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has further stated: You should remain busy preparing to have a good end. Always do the Zikr of Allah عَزَّوَجَلَّ. Remove the love of the world from your heart. Protect your body and even heart from sins. As long as possible, avoid even looking at wicked people as the heart is affected by this and your mind may turn towards them.

(Ihya-ul-'Uloom, vol. 4, pp. 219, 221)

Musalman hay 'Attar Tayri 'ata say
Ho Iman per khatimah Ya Ilahi

'Attar is a Muslim by Your grace
May in the state of Iman, death he face

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Dear Islamic brothers! Never be disappointed with the mercy of Allah عَزَّوَجَلَّ! If you remain associated with the Madani environment of Dawat-e-Islami, you will continue to develop an Iman-protecting mindset اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, gaining the blessings of this environment. Let me tell you a Madani parable:

Madani parable of Madani Channel

It is stated on page 95 of the book '*Gheebat ki Tabah Kariyan*' [Backbiting – A Cancer in our Society] the 504-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Summarized here is a piece of writing received from an Islamic brother from Siddiqabad (Bab-ul-Madinah Karachi): There was a 50-year old non-Muslim living in Karachi. On Monday, the 20th of April 2009, he heard about the true Islamic teachings on the Madani Channel. اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ, he was very impressed and he accepted Islam. He was given a Muslim name – 'Muhammad Siddeeq'.

Soon afterwards, he attended the weekly Sunnah-inspiring Ijtima' at Dawat-e-Islami's global Madani Markaz, Faizan-e-Madinah and اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ from there he travelled with a 12-day Madani Qafilah with the devotees of the Rasool to learn the Sunnah. Two or three days after his return from the Madani Qafilah, a vehicle near Kakri Ground (in Bab-ul-Madinah, Karachi) crushed him to death and thus seventeen or eighteen days after getting the precious gift of Iman (faith), he left this world. May Allah عَزَّوَجَلَّ forgive him.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Madani Channel ki muhim hay Nafs-o-Shaytan kay khilaf
Jo bhi daykhay ga, karay ga اِنْشَآءَاللّٰه *i'tiraf*

Nafs-e-ammarah pay zarab aysi lagay gi zordar
Kay nadamat kay sabab hoga gunahgar ashkbar

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)*

Here are 19 Madani pearls of applying oil and combing hair. *(Read them out from page 406 of this book.)*

Maghrib - Bayan 6

Accountability to Nafs

Describing the excellence of Salat-'Alan-Nabi, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has stated in his booklet '*Mayn Sudherna Chahta Hoon*' [I Want to Rectify Myself]: Sayyiduna Imam Sakhaawi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه narrated that the Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, 'The one who sends Salat upon me once, Allah عَزَّوَجَلَّ showers ten mercies upon him; and the one who sends Salat upon me ten times, Allah عَزَّوَجَلَّ showers a hundred mercies upon him; and the one who sends Salat upon me a hundred times, Allah عَزَّوَجَلَّ writes between both of his eyes that this person is free from hypocrisy and hellfire; and on the Day of Judgement, He عَزَّوَجَلَّ will keep him with martyrs.' *(Al-Qaul-ul-Badi', pp. 233)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Amazing accountability

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has narrated that once Sayyiduna Ibn-us-Simmah رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه, whilst performing self-accountability, calculated his age. He was 60 year old. Multiplying 60 and 12 together, he got the figure 720 which was the number of the months of his life. Further multiplying 720 and 30 together, he got the figure 21,600 – the number of the days of his blessed life. Then he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه said to himself, 'If I have committed one sin a day, I have so far committed 21,600 sins. I

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may also have committed up to 1,000 sins in a day.' Saying this, he trembled with the Divine fear. Then at once, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه screamed and fell down on the floor. When people saw him, they found that he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه had passed away.

(Kimiya-e-Sa'adat, vol. 2, pp. 891)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

What is accountability?

Dear Islamic brothers! Pondering over one's past deeds is called self-accountability. Just ponder as to how our saints رَحِمَهُمُ اللّٰهُ تَعَالٰی would perform their own accountability. Their manner of Fikr-e-Madinah was so nice that they would consider themselves sinful despite performing good deeds all the time. They were so pious that they would even consider it a bad deed for themselves to miss Mustahabbat. They would even consider it inappropriate to have any reduction in Nafl acts of worship. Similarly, they would also consider childhood mistake a sin, though the sins of a non-pubescent [minor] are not counted.

A childhood mistake recalled

One day, while passing by a house, Sayyiduna 'Utbah Ghulam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه started shivering and perspiring. When people asked about it, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه replied, 'This is the place where I committed a sin in my childhood.' *(Tanbih-ul-Mughtarrin, pp. 57)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Perform good deeds and forget them

Dear Islamic brothers! A wise person is one who forgets the good deeds he is privileged to perform. And if sins are committed, he remembers them. And in order to reform himself, he performs self-accountability strictly. If he finds decrease in good deeds, he even disciplines himself and frightens himself of the wrath of Allah عَزَّوَجَلَّ every moment. This has been the practice of our pious saints رَحِمَهُمُ اللّٰهُ تَعَالٰی.

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What did you do today?

Ameer-ul-Mu'mineen, Sayyiduna 'Umar Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ would perform self-accountability on a daily basis and when night would come, he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ would whip his feet asking himself, 'Tell me what did you do today?' *(Ihya-ul-'Uloom, vol. 5, pp. 141)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Humbleness of Sayyiduna Farooq-e-A'zam

Dear Islamic brothers! Sayyiduna 'Umar Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ is from amongst the 'Asharah Mubashsharah[1]', i.e. those ten holy companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم who were given the good news of entering Paradise. Despite having the highest rank in the Ummah after Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was so humble. Hence, Sayyiduna Anas Bin Maalik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ stated: Once I saw Sayyiduna 'Umar Farooq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ near the wall of a garden saying to his Nafs, 'Wow! People call you the leader of the believers.' (Then with humbleness,) he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'And you don't fear Allah عَزَّوَجَلَّ! (Remember!) If you don't have the fear of Allah عَزَّوَجَلَّ, you will have to face punishment from Him.' *(Kimiya-e-Sa'adat, vol. 2, pp. 892)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Dear Islamic brothers! The way Sayyiduna 'Umar Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ scolded his Nafs and performed self-accountability with the fear of Allah عَزَّوَجَلَّ, was also for the sake of teaching us.

Accountability before Day of Judgement

Once, Sayyiduna 'Umar Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ stated, 'O People! Perform the accountability of your deeds before the Day of Judgement comes and before you are held accountable for them.' *(Ihya-ul-'Uloom, vol. 5, pp. 128)*

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[1] The names of 'Asharah Mubashsharah are as follows: Sayyiduna Abu Bakr Siddeeq, Sayyiduna 'Umar Farooq, Sayyiduna 'Usman-e-Ghani, Sayyiduna 'Ali, Sayyiduna Talhah Bin 'Ubaydullah, Sayyiduna Zubayr Bin 'Awwam, Sayyiduna 'Abdur Rahman Bin 'Awf, Sayyiduna Sa'd Bin Abi Waqas, Sayyiduna Sa'eed Bin Zayd, Sayyiduna Abu 'Ubaydah Bin Jarrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم.

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Thumb on the lamp

A great scholar and Taabi'i saint, Sayyiduna Ahnaf Bin Qays رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, would pick up a lamp in his hand at night and put his thumb on its flame and say, 'O Nafs! Why did you do such-and-such thing? And why did you eat that such-and-such thing?' That is, he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ would perform accountability and warn his Nafs about mistakes that he cannot even bear the little and light fire of a lamp, how can he bear the fierce fire of Hell. *(Kimiya-e-Sa'adat, vol. 2, pp. 893)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Dear Islamic brothers! These are the parables of those people who were the pious bondmen of Allah عَزَّوَجَلَّ and were blessed with Wilayah. Ponder how they would perform the accountability of Nafs and consider themselves to be humble and sinner despite the fact that they were the friends of Allah عَزَّوَجَلَّ. If only we had also made self-accountability and succeeded in pondering over our deeds before meeting our death!

We are drowned in sins from head to toe; we commit every type of sin; we do not perform good deeds. Even if we perform good deeds, we do not find sincerity in them. We become the victim of ostentation by telling the story of our deeds to people. Our book of deeds is getting filled with sins and empty of good deeds. But alas! We do not realize its bad consequences and consider ourselves very wise. If someone calls us fool or stupid, we become his enemy. Tell me truly! If the police are looking for an escaped criminal, who has been sentenced to be hanged, and the criminal is fearless of being arrested, and wanders freely without any protection and care, so will he be called wise? Certainly not! Such a person will be called a fool.

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Name on door of Hell

Dear Islamic brothers! Will a person be considered wise if he ignores the following matters?

1. The one who intentionally misses Salah, his name will be written on the door of Hell through which he will enter the Hell. *(Hilyat-ul-Awliya, vol. 7, pp. 299, Hadees 10590)*

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And it has also been informed that:

2. The one who misses even one Sawm ﴿صَوْم﴾ in Ramadan without a valid Shar'i reason and disease, [observing] Siyam forever cannot compensate for it, even if he observes Sawm later on. *(Sunan-ut-Tirmizi, vol. 2, pp. 175, Hadees 723)*

3. If a person who has the means of performing Hajj as well as the transportation that takes him to the house of Allah عَزَّوَجَلَّ but still he does not perform Hajj, he may die after becoming a Jew or a Christian. *(Ibid, vol. 2, pp. 219, Hadees 712)*

4. If a person misuses his eyes, looks at a non-Mahram woman or looks at a beautiful boy with lust, or watches films, dramas, and indecent scenes on TV, VCR, internet, and in cinema house, he must note, 'The one who fills his eyes with Haraam things, Allah عَزَّوَجَلَّ will fill his eyes with fire on the Day of Judgement.'

(Mukashafa-tul-Quloob, pp. 10)

5. The one who has been informed that he will soon have to die because every living being has to meet death. When life ends, death will not be delayed even a single moment. And he has also been informed that after dying, he has to go into a grave that is dark and frightful for sinners. In the grave, there are insects, snakes, and scorpions for sinners. He may have to stay there for thousands of years.

   Alas! The grave will press everyone, it will press the pious people just like a mother embraces her lost son with affection. And the one with whom Allah عَزَّوَجَلَّ is displeased, it will press them in such a way that his ribs will break and intertwine with each other like the fingers of both hands mingle with each other. Not only all this, a warning has been given that one Day of Judgement will be equal to fifty thousand years and the sun will be blazing fire from a distance of one and a quarter miles. Accountability will take place. The comforts of Paradise will be for the pious people and the punishments of Hell will be for the sinners.

Extreme stupidity

Despite knowing all this, if he does not fully fear the displeasure of Allah عَزَّوَجَلَّ, severity of death, terrors of the grave, horrors of the Day of Judgement and the punishments of

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Hell; if he continues to sleep heedlessly, missing obligatory Salah and Sawm, not paying Zakah when it becomes Fard, not performing Hajj in spite of it being Fard; if he breaks promises, tells lies, indulges in backbiting, tale-telling, bad assumption, etc.; if he watches movies and dramas, listens to songs, disobeys his parents, swears at others and uses obscene language – in short – if he does not reform himself at all but still considers himself a wise person, then who can be more stupid than this person? Even when advised to get reformed, he replies carelessly: There will be no problem, Allah عَزَّوَجَلَّ is Merciful and Benevolent; He عَزَّوَجَلَّ will be Kind to me and will forgive me.

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Allah is Absolute Self-Reliant

Allah عَزَّوَجَلَّ is indeed Merciful and Benevolent. He عَزَّوَجَلَّ has the power to forgive a person and grant him Heaven merely out of His mercy without any reason. But it is essential to fear His Absolute Self-Reliance because He عَزَّوَجَلَّ can also punish a person for a single sin if He عَزَّوَجَلَّ wills.

Taken from the book '*Tanbih-ul-Mughtarrin*' written by 'Allamah 'Abdul Wahhab Sha'rani رَحْمَةُ اللهِ تَعَالٰی عَلَيْه, the following parable is stated on pages 11, 12 and 13 of the booklet '*Zulm ka Anjam*' [Consequences of Cruelty] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The famous Taabi'i saint Sayyiduna Wahb Bin Munabbih رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ said: An Israelite repented of all his previous sins, then worshipped for seventy years constantly in such a way that he would observe Sawm in the day and would perform worship at night. He would neither eat delicious food nor take rest under any shade.

After his death, someone saw him in dream and asked, ﴿مَا فَعَلَ اللّٰهُ بِكَ؟﴾ i.e. *how did Allah* عَزَّوَجَلَّ *treat you?* He replied, 'Allah عَزَّوَجَلَّ held me accountable for my deeds, forgave all of my sins but I had used a piece of wood (toothpick) to pick my teeth without its owner's permission and could not ask him to forgive my mistake (and it was a matter related to people's rights). Therefore, I have been prevented from Paradise.'

(Tanbih-ul-Mughtarrin, pp. 51)

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Repent in order to reform yourself

Dear Islamic brothers! Anyway, we should neither get disappointed with the mercy of Allah عَزَّوَجَلَّ nor heedless of His Absolute Self-Reliance. It is safer for us to repent of our past sins immediately with sincerity and determination. No doubt, Allah عَزَّوَجَلَّ accepts repentance. Observe Fikr-e-Madinah (i.e. self-accountability) daily in order to remain safe from sins in the future and to become righteous. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has said in this regard:

Dear Islamic brothers! For the betterment of the Muslims in the world as well as in the Hereafter, 72 Madani In'amaat for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students, 83 for female Islamic students and 40 for children have been given in the form of a questionnaire. These Madani In'amaat booklets can be bought from Maktaba-tul-Madinah. Everyone should fill these booklets everyday performing Fikr-e-Madinah and hand over to the relevant responsible Islamic brother of Dawat-e-Islami on the first day of every Madani (Islamic) month.

Fikr-e-Madinah is a term used in Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madani In'amaat booklet whilst reflecting upon one's good and bad deeds.

You also buy a booklet of Madani In'amaat. If you do not want to fill it in for the time being, it does not matter, but at least look at it for 25 seconds every day (in connection with the 25th date of the 'Urs of Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالٰی عَلَيْه who was a perfect Wali and a devotee of Rasool). اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, looking at it daily will lead you to reading it, which will eventually lead you to doing Fikr-e-Madinah and filling it in, and if you begin to fill it in, then you will see its blessings for yourself, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Madani In'amaat per kerta hay jo koi 'amal
Maghfirat ker bay-hisab us ki Khuda-e-Lam-Yazal

One acting upon Madani In'amaat be forgiven, O Almighty
And be blessed with Paradise, without accountability

Blessings of filling in Madani In'amaat booklets

Dear Islamic brothers! The Madani In'amaat have brought about Madani revolutions in the lives of many Islamic brothers and sisters. Listen to a blessing of Madani In'amaat. An Islamic brother of New Karachi (Pakistan) gave the following statement: The respected Imam of the Masjid of our area was associated with Dawat-e-Islami. Making an individual effort, once he gave my elder brother a Madani In'amaat booklet as a gift. Having reached home, when he read the booklet, he was surprised to know that the small booklet contains a thorough guideline for the Muslims to spend their lives according to Islamic teachings. Due to the blessings of the Madani In'amaat booklet, he started offering Salah with Jama'at in the Masjid, اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ. Now he has also grown a beard and fills in his Madani In'amaat booklet.

Madani In'amaat kay 'aamil pay her dam her ghari
Ya Ilahi! Khoob bersa rahmataun ki Tu jhari

One practicing Madani In'amaat be blessed every moment
With the rain of Divine mercy and bestowment

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.'

(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)

Here are 12 Madani pearls of drinking water. *(Read them out from page 424 of this book.)*

Maghrib - Bayan 7

Excellence of forgiving and tolerance

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has quoted a Hadees about the excellence of Salat-'Alan-Nabi in his booklet, '*Ba-Haya Naujawan*' [A Modest Youngman]: Sayyiduna Abu Darda رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'He who recites Salat upon me 10 times in the morning and 10 times in the evening will receive my intercession on the Day of Judgement.'

(Attargheeb Wattarheeb, vol. 1, pp. 312, Hadees 991)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Holy Rasool's forgiveness and tolerance

Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated: I was walking along with the Merciful Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was wearing a Najranian shawl that had thick and rough edges. Suddenly, a Bedouin got hold of the shawl and pulled it with such a violent jerk that it left a bruise on the blessed neck of the Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. He then said, 'Give the order that I be given a share from the wealth that Allah عَزَّوَجَلَّ has given you.' The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم turned his attention towards him, smiled and ordered that he be given some wealth.' *(Sahih Bukhari, vol. 2, pp. 359, Hadees 3149)*

Her khata per mayri chashm-poshi, her talab per 'ata`on ki baarish
Mujh gunahgar per kis qadar hayn maharban Tajdar-e-Madinah

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! Did you notice how our Madani Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم treated the Bedouin? No matter how hard others annoy us or hurt our feelings, we should forgive them and try to treat them with utmost love and tolerance. The Holy Quran also

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provides motivation for treating the person with goodness who has ill-treated the other. Allah عَزَّوَجَلَّ has stated:

اِدْفَعْ بِالَّتِیْ هِیَ اَحْسَنُ فَاِذَا الَّذِیْ بَیْنَكَ وَ بَیْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِیٌّ حَمِیْمٌ ﴿۳۴﴾

O listener; repel the evil with that what is good, then he, between whom and you there was enmity, will become as if he was your best friend.

[Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Ha-Meem As-Sajdah, Ayah 34)

'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated about the part of the Ayah '*repel evil with good*' in *Khaza`in-ul-'Irfan*: For example, 'Replace anger with patience, ignorance with tolerance, bad treatment with forgiveness. If someone ill-treats you, forgive him.' *(Khaza`in-ul-'Irfan)*

Glory of the Blessed Rasool

The mother of the believers, Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰهُ تَعَالٰی عَنْهَا said that the Holy Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم would neither use foul language out of habit, nor would he صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم do it as a formality. Neither was he صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم amongst the people who shout in the marketplace, nor would he صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم ill-treat in return for anyone's ill-treatment. He صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم would rather forgive and tolerate people. *(Sunan-ut-Tirmizi, vol. 3, pp. 409, Hadees 2023)*

Three reasons for easy accountability

Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated: The Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said, 'Whoever has three things, Allah عَزَّوَجَلَّ will hold him accountable in a very easy way (on the Judgement Day) and will make him enter Paradise with His Mercy. The companions رَضِیَ اللّٰهُ تَعَالٰی عَنْهُم asked, 'O Rasoolallah صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم! May our parents be sacrificed upon you! What are those things?' He صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم replied:

1. Bestow upon those who deprive you.
2. Establish relations with those who break off relations with you; and
3. forgive those who oppress you. *(Al-Mu'jam-ul-Awsat, vol. 4, pp. 18, Hadees 5064)*

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Who is respectable?

Sayyiduna Musa عَلَيْهِ الصَّلٰوةُ وَالسَّلَام humbly said, 'O Allah عَزَّوَجَلَّ! Who is the most respectable person in Your court?' Allah عَزَّوَجَلَّ replied, 'One who forgives others despite having the ability to take revenge.' *(Shu'ab-ul Iman, vol. 6, pp. 319, Hadees 8327)*

Forgive seventy times daily

A person came to the Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and humbly said, 'O Rasoolallah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! How often should we forgive our servants?' The Rasool of Rahmah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم remained silent. He repeated his question, and the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم remained silent. When he asked for the third time, the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'Seventy times a day.' *(Mishkat-ul-Masabih, vol. 1, pp. 617, Hadees 3367)*

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has commented on this Hadees: In the Arabic language, the number seventy implies several times or in abundance. Thus, the narration implies that they should be forgiven several times every day. However, one should remember that they should be forgiven only in those situations when servant's mistakes are unintentional, or his mistakes damage only the personal property of the employer. He should not be forgiven when he makes mistakes out of the wickedness of his character, or when his mistakes are harmful to Islam, public assets or national interest. *(Mirat-ul-Manajih, vol. 5, pp. 170)*

Too much salt

It is said that a man's wife put too much salt in his food and he became very angry but he controlled his anger, thinking, 'I also commit a lot of mistakes. I should not treat my wife harshly today due to her mistake lest Allah عَزَّوَجَلَّ punishes me for my mistakes on the Day of Judgement.' Therefore, he forgave mistake of his wife even without informing her about it. After he died, someone saw him in a dream and asked him, 'How did Allah عَزَّوَجَلَّ treat you?' He replied that he was about to be punished due to the abundance of his sins but he was told that a female servant of Allah had added extra salt in his food and he forgave her; today Allah عَزَّوَجَلَّ also forgave him in reward for it.

(Bayanaat-e-'Attariyyah, part 2, pp. 164)

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Honour is enhanced by forgiving

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Wealth is not decreased by giving charity and Allah عَزَّوَجَلَّ enhances the respect of the person who forgives the mistake of anyone. Whoever adopts humbleness for Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ elevates his ranks.'

(Sahih Muslim, pp. 1397, Hadees 2588)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Satan came due to retaliatory action

Dear Islamic brothers! When anyone argues with us or abuses us then we should remain silent, as salvation lies in it. It is stated in the book *Sunan-ut-Tirmizi*: ﴿مَنْ صَمَتَ نَجَا﴾ i.e. *the one who remained silent got salvation.* *(Sunan-ut-Tirmizi, vol. 4, pp. 225, Hadees 2509)*

It is rightly said that one who stays silent dominates hundred people alone. No matter how hard Satan provokes you into arguing with the other and makes you think that people will call you a coward or will not let you live or will oppress you etc., you should still remain calm. Let me tell you a blessed Hadees. Listen to it attentively and try to realize how closer to the Divine mercy is the one who stays silent while the other person is speaking ill of him.

It is narrated in the book *Musnad Imam Ahmad* that a person spoke ill of Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ in the presence of the Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. When he spoke too much, Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ replied to some of his comments. (Even though what he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ replied was not a sin, but) Rasoolullah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم got up from there and left. Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ followed the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and humbly said, 'O Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! He was speaking ill of me and you were present there. When I replied to him, you got up from there.' The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'There was an angel with you who was replying to the person. When you started replying, Satan jumped in.' *(Al-Musnad Imam Ahmad, vol. 3, pp. 434, Hadees 9630)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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Do good and get good

Sayyiduna Shaykh Sa'di رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has narrated in *Boostan-e-Sa'di*: A righteous and good mannered person would never speak ill of even his enemies. He would always say nice things about others during conversation. After his death, someone saw him in a dream and asked, ﴿مَا فَعَلَ اللّٰهُ بِكَ؟﴾ (i.e., *how did Allah* عَزَّوَجَلَّ *treat you?*) Hearing this question, he smiled sweetly and said in a beautiful and nightingale-like sweet voice, 'In the world, I always strived to refrain from making bad comments about others. Nakirayn did not also ask me any hard question. اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ, I was treated with gentleness.'

(Boostan-e-Sa'di, chap. 4, pp. 149)

Softness grants grace

Dear Islamic brothers! Have you noticed? How Allah عَزَّوَجَلَّ have mercy on those who are gentle and forgiving. If only we would also forgive those who insult us and cause harm to us. It is stated in the book *Sahih Muslim* that the thing that has gentleness in it, is beautified by it, and the thing that is devoid of it, becomes faulty.

(Sahih Muslim, pp. 1398, Hadees 2594)

Excellence of forgiving in advance

It is stated on page 219, volume 3 of *Ihya-ul-'Uloom* that a man was praying to Allah عَزَّوَجَلَّ, 'O Allah عَزَّوَجَلَّ! I have no wealth to give in Sadaqah and charity. All I have is that if any Muslim insults me, I forgive him.' The Blessed Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم received a revelation, 'We have forgiven this bondman.' *(Shu'ab-ul-Iman lil-Bayhaqi, vol. 6, pp. 261, 262, Hadees 8082-8084, 262; Al-Asti'aab, vol. 4, pp. 257)*

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Entrance in Paradise without any accountability

Sayyiduna Anas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated that the Holy Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has said: On the Day of Judgement, it will be announced, 'The one whose reward is due on the mercy of Allah عَزَّوَجَلَّ should stand up and enter Paradise.' It will be asked, 'For whom is

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this reward?' The announcer will reply, 'This is for those who are forgiving.' Then, thousands of people will stand up and enter Paradise without any accountability.

(Jam'-ul-Jawami', vol. 1, pp. 168, Hadees 1122)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! In order to gain the wealth of forgiving others and treating them with good manners, always remain affiliated with the Madani environment of Dawat-e-Islami – the global and non-political movement for the preaching of Quran and Sunnah. Attend the weekly Sunnah-inspiring Ijtima' regularly. Travel with Madani Qafilahs in the company of devotees of Rasool to learn Sunnahs. For the betterment and success of the worldly life as well as afterlife, act upon Madani In'amaat and fill in its booklet by performing Fikr-e-Madinah daily. Furthermore, submit it to your responsible Islamic brother by the 1st of every Madani month.

A Madani parable is presented for your encouragement and persuasion: An Islamic brother from Shahdarah (Markaz-ul-Awliya, Lahore) stated: I was the only son of my parents; their excessive love had spoilt me and made me a disobedient son. I used to stay up late and waste my time and sleep till late in the day. If my parents tried to advise me, I'd tell them off. Sometimes they would even cry. My mother's eyes would fill with tears making Du'a for my reform. May millions of Salam be to the moment when I was privileged to meet a devotee of Rasool from Dawat-e-Islami! Making individual effort, he convinced a sinner and extremely wicked person like me to travel with a Madani Qafilah. I travelled with a three day Madani Qafilah with Rasool's devotees. The blessed company of Rasool's devotees transformed me so deeply in those three days that my hard heart, which did not soften even by my parents' tears, became soft.

A Madani revolution took place in my heart and I started offering Salah regularly during Madani Qafilah. When I returned home, I said Salam, kissed my father's hand and my mother's feet. Everyone was surprised to see such a great positive change in my behaviour! اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! The company of Rasool's devotees during the Madani Qafilah completely changed me and at the time of making this statement, this sinner, who did not use to

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offer Salah, has now got the responsibility of waking up Muslims for Fajr Salah (i.e. calling Sada-e-Madinah[1]). *(Faizan-e-Sunnat, vol. 1 pp. 1370)*

Gerchay a'maal-e-bad, aur af'aal-e-bad
Nay hay ruswa kiya, Qafilay mayn chalo
Ker safar aao gey, tum sudher jao gey
Maango chal ker Du'a, Qafilay mayn chalo

Even if misdeeds have caused disgrace, travel with Madani Qafilah
You will get reformed, come and make Du'a in Madani Qafilah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq, vol. 9, pp. 343)*

Here are 17 Madani pearls regarding 'Imamah. *(Read them out from page 434 of this book.)*

Maghrib - Bayan 8

Islamic knowledge

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Indeed, he who recites Salat upon me the most, will be the closest to me on the Day of Judgement.' *(Sunan-ut-Tirmizi, vol. 2, pp. 27, Hadees 484)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

[1] In the Madani environment of Dawat-e-Islami, the term 'Sada-e-Madinah' refers to the act of waking Muslims up for Fajr Salah.

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I left motherland for knowledge

One day, Imam Abu Muhammad Yahya Bin Yahya رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه was present during a Dars delivered by Sayyiduna Imam Maalik رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه. All of a sudden, a voice was heard, 'Elephant has come, elephant has come.' Listening to it, all the students left the Dars and ran to see the elephant, but Imam Yahya رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه remained busy learning his lesson with calmness and tranquillity. Sayyiduna Imam Maalik رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said, 'Yahya! The elephant is not found in your country – Spain. You also go and see it!' Imam Yahya رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه humbly said, 'O respected Imam! I have come here from Spain to see you and to gain knowledge. I have not left my motherland to see the elephant.'

(Wafyaat-ul-A'yaan, vol. 5, pp. 117)

Dear Islamic brothers! You have just heard that Imam Yahya Bin Yahya رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه was very enthusiastic for gaining Islamic knowledge and had great sense of its importance. May Allah عَزَّوَجَلَّ also enable us to gain Islamic knowledge for his sake!

Orchards of Heaven

Sayyiduna Ibn 'Abbas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا has narrated that the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said, 'When you pass by the orchards of Paradise, pick up fruits.' It was asked, 'What are orchards of Paradise.' He صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم replied, 'The gatherings of knowledge.' *(Al-Mu'jam-ul-Kabeer; lit-Tabarani, vol. 11, pp. 78, Hadees 11158)*

Best worship

Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated that the Holy Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said: ﴿اَفْضَلُ الْعِبَادَةِ طَلَبُ الْعِلْم﴾, *the best worship is to gain knowledge.*

(Firdaus-ul-Akhbar, vol. 1, pp. 207, Hadees 1429)

Preferable Sadaqah

Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated that the Holy Nabi صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said, 'The most preferable Sadaqah for a Muslim is to gain knowledge and then to impart it to his brother.' *(Sunan Ibn Majah, vol. 1 pp. 158, Hadees 243)*

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Deserving of Heaven

Sayyiduna Abu Sa'eed Khudri رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'One who leaves his home for gaining Islamic knowledge in the morning or evening, is deserving of Heaven.' *(Hilyat-ul-Awliya, vol. 7, pp. 295, Hadees 10581)*

Expiation for previous sins

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The person who seeks knowledge, it becomes the expiation for his past sins.' *(Sunan-ut-Tirmizi, vol. 4, pp. 295, Hadees 2657)*

Two greedy persons

Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Two greedy persons are not satisfied. First, the greedy for knowledge because his curiosity about knowledge will never be satisfied, and the other is, greedy for the world because he will never be satisfied.' *(Shu'ab-ul-Iman, vol. 7, pp. 271, Hadees 10279)*

Saddest person on Judgement Day

On the Day of Judgement, the person with the most wistfulness [i.e. sadness] will be the one who had the opportunity to get religious knowledge in the world but did not acquire it, and another person [with the most wistfulness will be the one] who gained religious knowledge and others were benefited by hearing from him (and by acting accordingly) but he did not gain any benefit from it.' (Because he did not act what he preached). *(Tareekh-e-Madinah Dimashq, vol. 51, pp. 137)*

Martyrs will wish

Sayyiduna Ibn Mas'ood رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said: Do get knowledge! I swear by the One in Whose power my life is! When the martyrs who were killed in the path of Allah would see the reverence and rank of Islamic scholars, they will wish that Allah عَزَّوَجَلَّ had resurrected them in the state of being Islamic scholar. Undoubtedly, no one is an inborn Islamic scholar; knowledge is acquired by learning it.' *(Al-Mutjir-ur-Raabih, pp. 16)*

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Dear Islamic brothers! The above narration shows the great importance of knowledge and the great rank of scholars. They deserve huge rewards from Allah عَزَّوَجَلَّ. In past, our Islamic scholars made great sacrifices in order to get religious knowledge. Alas! Today, religion is taught with board and lodging [i.e. meals and a place to stay] but people are not prepared to learn it. In the past, these facilities were not usually available but our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی were eager to learn the Islamic knowledge.

Plea of hungry religious students

Sayyiduna Imam Tabarani, Sayyiduna 'Allamah Ibn-ul-Muqri and Sayyiduna Abush Shaykh رَحِمَهُمُ اللّٰهُ تَعَالٰی used to get Islamic knowledge in the holy city of Madinah زَادَهَا اللّٰهُ شَرَفًا وَّتَعْظِيْمًا. Once, they were faced with severe starvation. They all started observing Siyam ﴿صِيَام﴾ continuously. They became very weak due to hunger. So finally they went to visit the sacred tomb of the Noble Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم and humbly requested, 'O Rasoolallah صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم, ﴿اَلْجُوْع﴾ [that is, *O Rasool of Allah! Hunger*]! Having said this, Sayyiduna Imam Tabarani رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه remained present in the blessed shrine and said, 'I will not get up from here unless I either get food or meet my death at this holy place.'

Mayn in kay der per para rahun ga
Paray hi rehnay say kaam hoga
Nigah-e-rahmat zaroor hogi
Ta'aam ka intizam hoga

I will remain at his court
As staying will remove my difficulty
I will be blessed with merciful sight
And food will be arranged for me

Shaykh Sayyiduna 'Allamah Ibn-ul-Muqri and Sayyiduna Abush Shaykh رَحِمَهُمَا اللّٰهُ تَعَالٰی returned to their house. After a little while, somebody knocked at the door. As they answered, there was an 'Alawi saint and his two slaves with food in their hands. Explaining, he said, 'You have complained about your hunger in the court of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, the Holy Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم has ordered me in my

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dream to bring food for you. Therefore, whatever I could arrange right away, I have brought for you. Please accept this.' *(Tazkira-tul-Huffaz, vol. 2, pp. 121)*

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

Her taraf Madinay mayn bheer hay faqeeron ki
Aik daynay wala hay kul jahan suwali hay

Beggars come to Madinah
Everywhere you see them, flocking
There is one distributor
The whole world is lined up, begging

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Have you noticed that our pious saints رَحِمَهُمُ اللّٰهُ تَعَالٰى endured immense hardships to get religious knowledge. They starved, yet compiled their works and writings actively and energetically, and left them for us as a bouquet of flowers. But sadly today, most Muslims are not interested in gaining any benefit from these volumes of works. Our saints رَحِمَهُمُ اللّٰهُ تَعَالٰى were enthusiastic about accumulating the treasure of righteous deeds for their Hereafter but most of today's Muslims are only interested in accumulating worldly wealth.

From the above parable, we have also learnt that when our saints faced difficulties, they would wholeheartedly request the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم for help. The requests coming from the depth of the heart are always heard by our Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. My master and a true devotee of Rasool, A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has written in *Hadaiq-e-Bakhshish*:

﴾وَاللّٰه﴿! Woh sun layn geyn faryad ko pohanchayn gey
Itna bhi to ho koi jo 'ah' karay dil say

By Allah, he will hear and come to comfort;
Should someone sigh 'ah' from his heart

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By the grace of Allah عَزَّوَجَلَّ, our Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم heard the pleas [requests] of his hungry devotees and immediately helped them by sending food.

Dar-e-Rasool say ay Raaz kya nahin milta?
Koi palat kay na khaali gaya Madinay say

O Raaz! What is not given by Beloved?
No one left Madinah empty handed!

100 Loaves of bread

When Haafiz-ul-Hadees, Sayyiduna Hajjaj Baghdadi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه was beginning his journey to get religious knowledge, his mother packed 100 loaves of bread in a pitcher. In order to get knowledge of Hadees, he sought the company of the great scholar of Hadees, Sayyiduna Shababah رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه. His mother had given him loaves of bread, but he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه had to make arrangement for the curry, which he did. He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه chose the curry that always remains fresh and full of blessings. There was no reduction in it even after the passing of many centuries. What was that special curry? It was water from the river Tigris! Every day he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه would eat a loaf of bread after soaking it in the water from the river and would diligently learn his lessons. When the 100 loaves of bread finished, he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه had to ask for leave. Thus, he unwillingly sought permission from his teacher to depart. *(Tazkira-tul-Huffaz, vol. 1, pp. 100)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Dear Islamic brothers! In the past, our scholars made countless sacrifices to get Islamic knowledge but, these days, people are not prepared to learn religion despite the availability of free board and lodging [i.e. meals and a place to stay]. Indeed, religious learning will benefit us in the worldly life as well as in the afterlife. Islamic brothers who are either gaining or imparting Islamic knowledge in religious Madaris or Jami'aat are very fortunate. You should also make effort. If you cannot enrol in an Islamic school or a Jami'ah, you should at least enrol and complete the 63-day 'Madani Tarbiyyati Course'

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at any Madani Tarbiyyat Gah of Dawat-e-Islami. This course has tremendous blessings and benefits, as is described in the following parable.

Allergy was cured

An Islamic brother has stated: I had allergy. I would feel extreme pain in the cold and in the sun. Whenever it rained, I would writhe in pain like a fish out of water. A devotee of Rasool suggested that I enrol in the 'Tarbiyyati Course' conducted by Dawat-e-Islami. Therefore, I enrolled in the 63-day course that started on 19th of November, 2004 in Faizan-e-Madinah, Bab-ul-Madinah Karachi, the global Madani Markaz of Dawat-e-Islami. I was surprised that the prolonged allergy on whose treatment I had spent a lot of money, visiting numerous doctors, was cured by the blessing of doing the 63-day Tarbiyyati Course keeping the company of the devotees of Rasool.

Dawat-e-Islami ki Qayyoom
Dauno jahan mayn mach jaye dhoom
Is pay fida ho bachchah bachchah
Ya Allah mayri jhauli bhar day

May Dawat-e-Islami boom!
Throughout the world, O Qayyoom!
May every child become devoted to it!
O Allah! My supplication be fulfilled!

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! The 63-day Tarbiyyati course provides an opportunity to adopt the company of the devotees of Rasool. It is so beneficial for one's Hereafter that every Muslim who wishes to serve Islam would perhaps yearn to enrol in this 63 day course once he becomes aware of its details and curriculum. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, Besides Bab-ul-Madinah, Karachi [Pakistan], this course is also offered in several other cities around Pakistan. The curriculum includes many areas of knowledge some of which are Fard on every adult and sane Muslim.

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اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! Wudu, Ghusl and a practical demonstration of Salah are taught in this course. The curriculum also includes the learning of the method of giving Ghusl to a deceased, shrouding and burying a dead body, funeral Salah and Eid Salah. Furthermore, Quranic recitation with proper manners and correct pronunciation of Arabic alphabet is also taught with the help of Madani Qai'dah. Students memorize the last 20 Surahs of the Holy Quran and practice the recitation of Surah Al-Mulk. There is great excellence of learning the Quran.

Forgiveness of sins

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'One who teaches Quranic recitation to his son, is forgiven for all of his previous and future sins.' *(Majma'-uz-Zawaid, vol. 7, pp. 344, Hadees 11671)*

Learning Holy Quran in youth and old age

In another narration, the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever learns the Holy Quran in his youth, Quran gets intermixed with his flesh and blood. [Furthermore] and there are two rewards for the one who learns the Quran in old age and continues to learn it despite forgetting it repeatedly.' *(Kanz-ul-'Ummal, vol. 1, pp. 267, Hadees 2378)*

Character-building in Tarbiyyati Course

During the Tarbiyyati course, special attention is paid to the following topics for the character-building:

1. Honesty
2. Gentleness
3. Tolerance
4. Humility
5. Forgiveness and tolerance.
6. Manners of conversation.
7. Destruction of backbiting.

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8. Manners of making a Madani [righteous] environment at one's home etc.
9. Manners of preparing a Madani Qafilah and conducting it according to the [prescribed] schedule.
10. Manners of delivering Dars and Bayanaat.
11. Manners of Madani visit.
12. Manners of making individual effort – the lifeblood of Dawat-e-Islami's Madani activities – and practical method of acting upon Madani In'amaat etc.

During the course, the participants also have the privilege to travel with three Madani Qafilahs of three days and one Madani Qafilah of twelve days which usually travels near the end of the course. At the end of the twelve-day Madani Qafilah, a spare day is given for the preparation of the examination which is held the next day. On the third day, the 63-day Tarbiyyati Course ends on Du'a and Salat-o-Salam. Numerous other things are also taught in the course. In addition, the participants are blessed with a good company of righteous Islamic brothers. Upon the completion of the Tarbiyyati Course, اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, many individuals who used to lead a wicked life make a firm intention to offer Salah regularly and become good Muslims. They become righteous and earn respect in society.

Therefore, whoever gets the opportunity should learn religious knowledge by enrolling in this [highly informative] course. The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'On the Day of Judgement, the person with the most sadness will be the one who had the opportunity to get religious knowledge in the world but did not get it, and another person [with the most sadness will be the one] who gained religious knowledge and others benefited by hearing from him (and by acting accordingly) but he did not gain any benefit from it (because he did not act upon what he preached).'

(Tareekh-e-Madinah Dimashq, vol. 51, pp. 137)

Those who cannot enrol for 63 days should approach the Madani Markaz because they may be permitted to attend the course for less than 63 days.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! In order to spread Islamic knowledge, many Jami'aat and Madaris by the name 'Jami'a-tul-Madinah' and 'Madrasa-tul-Madinah' have been established under the management of Dawat-e-Islami – the non-political global movement of preaching the Holy Quran and Sunnah. Not only knowledge is imparted but enthusiasm for practice is also aroused. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, thousands of male and female students are gaining knowledge separately. After gaining knowledge, they make efforts to reform themselves and the people of the entire world. May Dawat-e-Islami progress by leaps and bounds!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)*

Here are 14 Madani pearls of shaking hands. *(Read them out from page 371 of this book.)*

Maghrib - Bayan 9

Generosity

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُہُمُ الْعَالِیَہ has stated a Hadees about the excellence of Salat-'Alan-Nabi in his booklet '*Jannati Mahal ka Sawda*' [Deal of Heavenly Palace]: The Rasool of Rahmah, the Intercessor of the Ummah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'When those who love each other for the sake of Allah عَزَّوَجَلَّ meet each other, and shake hands and send Salat on Nabi (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم), their previous and future sins are forgiven before they separate [from each other].

(Musnad Abi Ya'la, vol. 3, pp. 95, Hadees 2951)

Ramadan was coming near. The famous historian Sayyiduna Waaqidi رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ had nothing to meet his needs. He رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ wrote a letter to his 'Alawi friend stating,

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‘Ramadan is approaching, and I have nothing to meet my expenses. Please lend me 1000 dirhams.’ So the ‘Alawi sent a bag containing 1000 dirhams to him. After a short while, Sayyiduna Waaqidi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه received a letter from his another friend with the following message, ‘I need 1000 dirhams to meet my expenses in the month of Ramadan.’ Sayyiduna Waaqidi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه sent the same bag of dirhams to him.’ The next day, the ‘Alawi friend who gave Sayyiduna Waaqidi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه the dirhams and the friend who received the dirhams from Sayyiduna Waaqidi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه came to the house of Sayyiduna Waaqidi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه. ‘Alawi friend said, ‘Ramadan was arriving and I had nothing except for those 1000 dirhams. When I received your letter, I gave all of my 1000 dirhams to you. For my own need, I wrote a letter to this friend of mine to lend me 1000 dirhams. He sent me the same bag of dirhams I sent to you. I sent you the bag of dirhams which you sent to him, and he sent it over to me again.’ With mutual understanding, they agreed to distribute the money equally among themselves.

The following night, Sayyiduna Waaqidi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه was privileged to see the Holy Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم in his dream. He صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said, ‘اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, you’ll get a lot tomorrow.’ Hence, the next day, the chief Yahya Barmaki called Sayyiduna Waaqidi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه and said, ‘I saw you in trouble last night in my dream; what’s the matter?’ Sayyiduna Waaqidi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه explained to him the entire story. Yahya Barmaki responded, ‘I am unable to decide as to which of you is more generous. You are all generous and deserving of respect. The chief then gave 30,000 dirhams to Sayyiduna Waaqidi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه and 20,000 dirhams each to the other two. Furthermore, he appointed Sayyiduna Waaqidi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه as a judge as well. *(Hujjatullahi-‘alal-‘Aalameen, pp. 577)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! True Muslims are generous, courteous, and self-sacrificing and considerate. In order to remove the difficulty and trouble of a Muslim brother, they even face difficulties and inconveniences.

Further, this parable also shows us that the Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم is aware of the state of his Ummah and he صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم blesses those who demonstrate generosity. We also have learnt from

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this parable that generosity is a very beneficial deed which does not decrease but increases the wealth of a person.

Become generous, you will be granted more

Sayyiduna Ibn ʻAbbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has narrated that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said: Generosity is from the bestowments of Allah عَزَّوَجَلَّ. Show generosity; Allah عَزَّوَجَلَّ will grant you more. Listen! After creating generosity, Allah عَزَّوَجَلَّ gave it the form of a man and firmly embedded its essence in the root of the Tuba tree and strengthened its branches with the branches of Sidra-tul-Muntaha; and caused some of its branches to hang towards the world. So, the person holding even a single branch of it will be made to enter Heaven by Allah عَزَّوَجَلَّ. Listen! Without doubt, generosity is from Iman and Iman is in Heaven. And Allah عَزَّوَجَلَّ has created miserliness with His wrath and has firmly embedded its essence in the root of the Zaqqoom [زَقُّوْم] tree (i.e. a thorny tree in Hell) and has caused some of its branches to hang towards the world. So, the person holding even a single branch of it will be made to enter Hell by Allah عَزَّوَجَلَّ. Beware! Miserliness is unthankfulness and unthankfulness is a cause of entering the Hell.

(Kanz-ul-Ummal, vol. 3, pp. 169, Hadees 16213)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Allah عَزَّوَجَلَّ forgives him

The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'The person who gives other the thing that he needs himself is forgiven by Allah عَزَّوَجَلَّ.' *(Jam'-ul-Jawami', vol. 3, pp. 384, Hadees 9572)*

Generous person is close to Allah عَزَّوَجَلَّ

Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'A generous person is close to Allah عَزَّوَجَلَّ, close to Paradise, close to people and away from the fire. And a miser is away from Allah عَزَّوَجَلَّ, away from Paradise, away from people and close to the fire. And certainly, an ignorant generous is better than a miserly worshipper.' *(Sunan-ut-Tirmizi, vol. 3, pp. 387, Hadees 1968)*

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Love for the generous one

Sayyiduna Yahya Bin Mu'aaz رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said: Even if generous people are sinner, there is love for them in hearts; and no matter how good miserly people are, there is only hatred against them in hearts. *(Ihya-ul-'Uloom, vol. 3, pp. 315)*

Dear Islamic brothers! There is great excellence of generosity. The Holy Quran has praised the generosity and the self-sacrifice made by blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم. Allah عَزَّوَجَلَّ has said:

وَ یُؤْثِرُوْنَ عَلٰۤى اَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ ؕ

And prefer them (the migrants) above themselves even if they themselves are in dire need.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al-Hashr, Ayah 9)

Stating the holy reason of the revelation of this blessed Ayah, Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has said in *Khaza`in-ul-'Irfan*: It is stated in a Hadees that a hungry person came to the court of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked about the availability of food in the houses of his blessed wives. He was informed that there was nothing to eat at any of the houses of his blessed wives. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم then said to his blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم: May Allah عَزَّوَجَلَّ have mercy on the one who makes this person his guest! Sayyiduna Abu Talhah Ansari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ stood up and took the guest to his house with the permission of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

Having reached home, he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ asked his wife if there was anything to eat. She replied that there was nothing except for a little amount of food kept for children. Sayyiduna Abu Talhah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'Lull the children to [i.e. make them] sleep. And when the guest sits to eat, turn the oil lamp off pretending to be lighting it so that he eats well.' Sayyiduna Abu Talhah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ thought of this idea so that the guest will not realize that the hosts are not eating with him. If he becomes aware of it, he will insist that they also eat with him. As the food was in less quantity, the guest would remain hungry if the hosts had also eaten with him. Anyway, they served the guest with food and spent the night in the state of hunger themselves.

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In the morning, Sayyiduna Abu Talhah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ came to the court of the Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'At night, so and so people dealt with a strange matter. Allah عَزَّوَجَلَّ is very pleased with them. The above Ayah was then revealed. (Summarized) *(Sahih Bukhari, vol. 3, pp. 348, Hadees 4889)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Generosity of Sayyidatuna Siddiqah رَضِیَ اللّٰہُ عَنْہَا

Mother of the believers, Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was immensely generous. Sayyiduna 'Urwah Bin Zubayr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has stated he saw that the mother of the believers رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا distributed seventy thousand dirhams in the path of Allah, whereas there were patches on her blessed Qamees [i.e. a type of long loose and full-sleeved shirt]. Once Sayyiduna 'Abdullah Bin Zubayr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ sent one hundred thousand dirhams to her but she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا distributed the entire money in the path of Allah in a day. She رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا had observed Sawm that day. In the evening, her maid humbly said, 'Wouldn't it be better if you had kept just one dirham for bread.' She رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا replied, 'This thought didn't cross my mind, if it had come into my mind, I would have saved.' *(Madarij-un-Nubuwwah, vol. 2, pp. 473)*

May Allah عَزَّوَجَلَّ have mercy on her and forgive us without any accountability for her sake!

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! Despite having huge amount of wealth, the mother of believers, Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا led a very simple, pious and noble life. Whenever wealth or money was presented to her, she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا distributed all of it in the path of Allah. Even when she received a hundred thousand dirhams, she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا donated the entire amount for pious causes. She رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا did not keep money to buy food even for Iftar. On the other hand, if we observe a single Nafl Sawm ﴿صَوْم﴾, we want various types of foods such as fried items, cold drinks etc.

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We should also follow in the footsteps of the mother of all believers Sayyidatuna ʻAaishah Siddiqah رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا. We should not love wealth to the extent that we begin to hesitate spending it in the path of Allah and for righteous causes.

To remain associated with the Madani environment of Dawat-e-Islami is extremely useful for getting rid of the love of the world and for having betterment in afterlife. Whenever any Madani Qafilah of Dawat-e-Islami arrives in your area, do adopt their company, because even just looking at the travellers of the path of Allah with good intentions is a good deed and their companionship will lead you to Heaven. Let me tell you the story of a spoilt young man whose life was transformed just by looking at a devotee of Rasool:

An Islamic brother from Kasur city (Punjab, Pakistan) gave the following statement: I was a matriculation student at that time. Due to bad company, I was wasting my life in sins, indecency and wrongdoings. I was extremely short tempered, rude and ill-mannered to the extent that I was very rude to my parents and even to my grandparents.

One day, a Madani Qafilah of Dawat-e-Islami, a global and non-political movement for the propagation of Quran and Sunnah, arrived at our local Masjid. I went to visit the devotees of Rasool. Making individual effort, an Islamic brother dressed in white clothes with a green turban on his head politely invited me to attend the Dars. Hence, I sat down with him and began listening to the Dars. After the Dars, he told me that the three-day Sunnah-inspiring global Ijtima' of Dawat-e-Islami was going to be held in Madina-tul-Awliya Multan, after a couple of days. He invited me to attend the global Ijtima'. Impressed by his Dars which had a great positive effect on me, I couldn't refuse. So I participated in the Ijtima'.

I was surprised to see the blessings of the Ijtima'. The last Bayan, '*Devastations of Songs and Music*' had an overwhelming effect on me, causing tears to fall from my eyes. I repented of my sins and joined the Madani environment of Dawat-e-Islami. My family took a sigh of relief to see this positive change in me. By the blessings of Dawat-e-Islami, my elder brother also grew a beard and adorned his head with a turban because he was immensely impressed to see a sudden Madani change in me – an extremely ill-mannered person. I have only one sister who has also started wearing a Madani Burqa' (veil).

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اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! All of my family members have got the privilege of doing Bay'at in the Qadiriyyah Razawiyyah order and have become the disciples of Ghaus-e-A'zam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه. By the grace of Allah عَزَّوَجَلَّ, I have had the privilege of learning the Holy Quran by heart and have enrolled in Dars-e-Nizami course. At the time of writing this parable, I'm in the third year of my course. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ I'm also making efforts as the responsible of Dawat-e-Islami's Madani Qafilah Majlis in our area. I have intended to travel with a Madani Qafilah for twelve months in Sha'ban-ul-Mu'azzam 1427 AH, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.' *(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)*

Here are 12 Madani pearls about entering and leaving home. *(Read them out from page 380 of this book.)*

Maghrib - Bayan 10

Aim of life

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has quoted a Hadees about the excellence of Salat-'Alan-Nabi in his booklet, '*Qada Namazaun ka Tareeqah*' [Method of Missed Salah]: The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said, 'Reciting Salat upon me is Noor [i.e. light] on the bridge of Siraat. The one reciting Salat upon me eighty times on Friday, his eighty years' sins will be forgiven.' *(Al-Jami'-us-Sagheer, pp. 320, Hadees 5191)*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

It is stated on page 13 of *Bayanaat-e-'Attariyyah* part 3 [the 586-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]: It is said that once a king who was passing by a garden (fruit farm) along with his companions saw

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someone throwing pebbles. One of the pebbles also struck the king. He ordered his servants to bring the person throwing the pebbles. The servants brought a villager.

The king asked, 'Where did you get these pebbles from?' The terrified villager replied, 'I saw these beautiful pebbles while wandering at a deserted place, so I put them into my cloth-bag. When I reached this garden, I used these pebbles to pluck fruits from the trees.' The king asked, 'Do you know the value of these pebbles?' He replied, 'No.' The king said, 'These little pebbles are, in fact, priceless diamonds which you have wasted because of foolishness.' On hearing this, the villager regretted a lot but his regret was useless because he had lost the priceless diamonds forever.

Moments of life are priceless diamonds

Dear Islamic brothers! Likewise, the moments of our life are also priceless diamonds. If we waste them in useless activities, we will get nothing except grief and regret. Allah عَزَّوَجَلَّ has sent human beings in this world for a limited period of time for a specific purpose. Therefore, it is mentioned in Surah Al-Mu`minoon, Ayah 115, part 18:

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّ اَنَّكُمْ اِلَیْنَا لَا تُرْجَعُوْنَ ﴿۱۱۵﴾

So do you think that We have created you uselessly, and that you would not return to Us?

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah Al-Mu'minoon, Ayah 115)

Regarding this Ayah, it is written in the commentary of *Khaza`in-ul-'Irfan*: And (don't you) have to be resurrected for requital in the Hereafter! You have been created for worship which is obligatory for you, so that you could return to us and be rewarded for your deeds.

Life is short

Dear Islamic brothers! Besides the above Ayah, the purpose of the creation of human beings has also been described in many other Ayahs. Human has to live in this world for a very limited period. In this little life, he has to make preparations for the grave and the Day of Judgement. Therefore, the time that we have at present is very valuable. Time is flying. It can neither be controlled nor be stopped. The breath, which we have taken once, will never return.

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String of breaths

Sayyiduna Hasan Basri رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه said, 'Hurry up, Hurry up! What is your life? Your life consists of breaths. If they stop, your actions and deeds whereby you get the pleasure of Allah عَزَّوَجَلَّ will also stop. May Allah عَزَّوَجَلَّ have mercy upon the person who pondered over his deeds and shed some tears remembering his sins!' Saying this, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه recited the following Ayah 84 of Surah Maryam:

We complete their number. اِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿۸۴﴾

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Maryam, Ayah 84)

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has said, 'This counting implies the number of breaths.' *(Ihya-ul-'Uloom, vol. 5, pp. 205)*

Yeh saans ki maala ab bas tootnay waali hay
Ay dil kyun magar ab bhi baydaar nahin hota

(Wasail-e-Bakhshish, pp. 131)

Day announces

Sayyiduna Imam Bayhaqi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated in the book *Shu'ab-ul-Iman*: The Rasool of Rahmah, the Intercessor of Ummah صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said: The day makes the announcement daily at the time of sunrise '*if you want to perform any good deed today, then do it because I will never come back.*' *(Shu'ab-ul-Iman, vol. 3, pp. 386, Hadees 3840)*

Mister or late!

Dear Islamic brothers! We should perform as many good deeds as possible, taking the advantage of each and every day of our life as we may meet our death at any time. The people who call us today with the title 'mister' may call us tomorrow with the word 'late'. It is an undeniable fact that we are moving fast towards our death whether we realise it or not. Thus, it is mentioned in Surah Al-Inshiqaq, Ayah 6, part 30:

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يٰۤاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِ ۚ﴿۶﴾

O man, indeed you have to certainly run towards your Lord, and then to meet Him.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Inshiqaq, Ayah 6)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Five before five

Dear Islamic brothers! Surely, life is very short. In fact, the present time is the only time which we have in hand; any hope for having time in future is nothing but a deception. It is quite possible that we face our death the very next moment. Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: Value five things before five other things: (1) Youth before old age, (2) health before sickness, (3) wealth before poverty, (4) leisure [i.e. free time] before being busy and (5) life before death. *(Al-Mustadrak, vol. 5, pp. 435, Hadees 7916)*

Two blessings

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'There are two such blessings about which many people are in deception. One is health and the other is leisure (free time).'

(Sahih Bukhari, vol. 4, pp. 222, Hadees 6412)

Surely, a sick person can better realize the value of health as compared to a healthy person and an extremely busy person knows well the significance of time. Those who have a lot of free time are not normally aware of the importance of these precious moments. Value your time and utilize it in the best-possible way, avoiding unnecessary talks, useless actions and useless company of friends.

Beauty of Islam

It is stated in the book *Sunan-ut-Tirmizi*: The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Out of the virtues of a person's Islam, one virtue is that he abandons everything which is purposeless and useless.' *(Sunan-ut-Tirmizi, vol. 4, pp. 142, Hadees 2344)*

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Value of priceless moments

Dear Islamic brothers! Every breath of life is a priceless diamond. If only we would value every breath and spend every moment performing good deeds! If we waste our time in useless and sinful activities, we may have to shed tears of grief and regret on the Day of Judgement as a result of seeing our book of deeds empty of good deeds. If only we would ponder how we are spending every moment of our life. We should try to spend every moment of our life in useful activities, refraining from wasting time in having useless conversations and chit-chats. Otherwise, we may have to regret on the Day of Judgement.

If we want, we can get a tree planted for ourselves in Paradise within a second, whilst living in the world. The method of getting a tree planted in Paradise is very easy as it is stated in a Hadees of *Ibn Majah*: A tree will be planted in the Paradise for the one who utters any of the following: (1) ﴿سُبْحٰنَ اللّٰهِ﴾ (2) ﴿اَلْحَمْدُ لِلّٰهِ﴾ (3) ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ﴾ (4) ﴿اَللّٰهُ اَكْبَرُ﴾.

(Sunan Ibn Majah, vol. 4, pp. 202, Hadees 3807)

Sayings of those who valued time

1. Ameer-ul-Mu'mineen, Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيْم has said, 'These days are the pages of your life, decorate them with good deeds.'

2. Sayyiduna 'Abdullah Ibn Mas'ood رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has said, 'I feel sad and ashamed on the day which I spend without increasing my good deeds.'

3. Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has said, 'Your life is shortening every day, so why are you lazy in performing good deeds?' Once someone said humbly to him, 'O Ameer-ul-Mu`mineen! Postpone this work until tomorrow.' He رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ said, 'I hardly complete a day's work in one day; if I postpone today's work until tomorrow, then how will I be able to complete two days' work in one day?' Do not postpone today's work until tomorrow, you will have some other work tomorrow.

4. Sayyiduna Imam Shaafi'i رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has said, 'I remained in the company of pious people for a certain period of time and gained spiritual benefits. I learnt two important things from their company: (1) Time is like a sword, you should cut it (with good deeds) otherwise it will cut you (by keeping you busy with useless

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things). (2) Safeguard your Nafs; if you do not keep it busy with good things, it will keep you busy with bad things.'

5. Haafiz Ibn Hajar رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated about Sayyiduna Shamsuddin Asbahani رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه, a great Shaafi'i scholar of the 8th century: He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه used to eat less for the fear of wasting time in going to the toilet again and again.

(Ad-Durar-ul-Kaaminah, vol. 4, pp. 327)

Plan a schedule

Dear Islamic brothers! If possible, make a daily timetable. Firstly, try your best to sleep within two hours after offering Salat-ul-'Isha. Wasting time in the gatherings of friends (when there is no religious benefit) in hotels, etc. is a big loss. It is stated in *Tafseer Ruh-ul-Bayan*, volume 4, page 166: One of the causes of destruction of the nation of Loot was that they would sit by the roadside and would laugh and joke.

(Tafseer Ruh-ul-Bayan, vol. 4l pp. 166)

Dear Islamic brothers! No matter how pious your friends look, you should avoid and repent of every such company which makes you heedless of Allah عَزَّوَجَلَّ. Sleep early after completing your religious activities of the night because rest at night is better than in the day for health and this is natural too. It is mentioned in Surah Al-Qasas, Ayah 73, part 20:

وَ مِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّیْلَ وَ النَّهَارَ لِتَسْكُنُوْا فِیْهِ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۷۳﴾

And with His mercy He made the night and day for you, so that you may rest during the night and seek His benevolence during the day, and so that you get thankful.

[Kanz-ul-Iman (Translation of Quran)] (Part 20, Surah Al-Qasas, Ayah 73)

Commenting on the above Ayah, a renowned commentator of the Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has written in *Noor-ul-'Irfan*: This Ayah makes it clear that resting at night and earning livelihood during the day is better. Do not remain awake at night unnecessarily, nor spend the day in useless

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activities. However, if someone sleeps during the day and works during the night due to his job, there is no harm in doing so.

Excellence of morning

It is also important to take the nature of your work in consideration while making schedule. For example, the Islamic brothers who sleep early at night are fresh in the morning. Therefore, morning time is very good for academic activities. The following Du'a of Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has been narrated by Imam Tirmizi, 'O Allah عَزَّوَجَلَّ increase blessings for my Ummah in morning time.'

(Sunan-ut-Tirmizi, vol. 3, pp. 6, Hadees 1216)

Regarding this Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه said: That is, (O Allah عَزَّوَجَلَّ) increase blessings in all the religious and worldly tasks which my Ummah performs in the morning (e.g. journey, gaining knowledge, business, etc.). *(Mirat-ul-Manajih, vol. 5, pp. 491)*

Plan properly all of your daily routines from the time of rising to sleeping. For example, Tahajjud at such-and-such time, academic activities, Fajr (and all other Salah as well) with Jama'at in the Masjid with first Takbeer, Ishraq, Chasht, breakfast, Halal earning livelihood, lunch, domestic activities, evening activities, good company (if this is not possible, then loneliness is far better), meeting Islamic brothers for religious purpose, etc.

All these activities should be worked out and appropriate time should be allocated to all of them. Those who are not used to doing so, might face difficulty in the beginning, but gradually it will become their habit and they will see its blessings themselves, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Ponder greatly what our aim of life is. How have we so far spent our life? Alas! What will happen to us during the agonies of our death, in the grave, on the Judgement Day, during the weighing of our deeds and on the Siraat bridge? We do not know what will be happening to our relatives in the grave who have left this world before us. Pondering over the afterlife in this way will help us get rid of the worldly pleasures as well as the habit of wasting the precious moments of life in useless things, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Furthermore, by the blessings of remembering death, one will develop interest in performing good deeds and will get great reward.

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Better than 60 years' worship

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'To ponder (over the matters of afterlife) for a moment is better than 60 years' worship.' *(Al-Jami'-us-Sagheer, pp. 365, Hadees 5897)*

Dear Islamic brothers! Act upon the Madani In'amaat offered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ for the betterment of your worldly life as well as afterlife. This will enable you to realize the aim of life and to spend your life following Islamic teachings. For the betterment of the Muslims in the world as well as in the Hereafter, 72 Madani In'amaat for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students, 83 for female Islamic students and 40 for Madani boys and girls have been given by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ in the form of a questionnaire. These Madani In'amaat booklets can be bought from Maktaba-tul-Madinah. These booklets should be filled in everyday and handed in to the relevant responsible person of Dawat-e-Islami on the first day of every Madani (Islamic) month.

Fikr-e-Madinah is a term used in Madani environment of Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over the grave and the resurrection, and filling in Madani In'amaat booklet whilst pondering over good and bad deeds. Please buy a booklet of Madani In'amaat. If you do not want to fill it in for the time being, it does not matter, but at least look at it for 25 seconds every day (in connection with the 25th date of the 'Urs of Imam Ahmad Raza Khan رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ). اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ, looking at it daily will lead you to reading it, which will eventually lead you to doing Fikr-e-Madinah and filling it in, and if you begin to fill it in, then you will see its blessings yourself, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ.

Madani In'amaat per kerta hay jo koi 'amal
Maghfirat ker bay-hisab us ki Khuda-e-Lam-Yazal

One acting upon Madani In'amaat be forgiven, O Almighty
And be blessed with Paradise, without accountability

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Blessings of filling in Madani In'amaat booklets

Madani In'amaat have caused Madani revolutions in the lives of many Islamic brothers and sisters. Listen to a blessing of Madani In'amaat.

An Islamic brother of New Karachi gave the following statement: The Imam of the Masjid of our area was associated with Dawat-e-Islami. Making individual effort, once he gave my elder brother a Madani In'amaat booklet as a gift. Having reached home, when he read the booklet, he was surprised to know that the small booklet contains thorough guidelines for the Muslims to spend their lives according to Islamic teachings. Due to the blessings of the Madani In'amaat booklet, he started offering Salah with Jama'at in the Masjid, اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ. Now he offers Salah five times a day and has also grown a beard and fills in his Madani In'amaat booklet.

Madani In'amaat kay 'aamil pay her dam her ghari
Ya Ilahi! Khoob bersa rahmataun ki Tu jhari

One practicing Madani In'amaat be blessed every moment
With the rain of Divine mercy and bestowment

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

◆◆◆

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.'

(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)

Here are 12 Madani pearls of drinking water. *(Read them out from page 424 of this book.)*

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Maghrib - Bayan 11

Good Manners

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has narrated a blessed Hadees about the excellence of Salat-'Alan-Nabi in his booklet '*Na-Chaaqiyon ka 'Ilaj*' [Solution for Conflicts]: The Rasool of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'When those who love each other for the sake of Allah عَزَّوَجَلَّ meet each other, and shake hands and send Salat on Nabi (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم), their previous and future sins are forgiven before they separate [from each other].

(Musnad Abi Ya'la, vol. 3, pp. 95, Hadees 2951)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Sayyiduna Abu 'Usman Heeri رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه was once invited to a feast so that it could be judged how well-mannered he was. When he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه came, the host did not allow him to enter, saying that the meal had finished. Listening to it, he departed from there. He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه had hardly covered a little distance when the host followed him and brought him back but then turned him out again. The host did so many times. At last, the host was impressed with him and praised him in these words, 'You are really a great and well-mannered man and are a mountain of patience.' Sayyiduna Abu Usman Heeri رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه said to the host, showing humility, 'What you have seen is actually the habit of a dog. When it is called, it comes and when it is turned out, it goes back. This is not something to be proud of.' *(Ihya-ul-'Uloom, vol. 3, pp. 87)*

Dear Islamic brothers! You have just heard about the good manners and the humility of the friends of Allah عَزَّوَجَلَّ. If anyone insults us in this way, we will get very angry and become his enemy. But a friend of Allah عَزَّوَجَلَّ has a very high rank. Despite being treated insultingly many times, he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه was so humble that he likened his good manners with the habit of a dog, and turned a very dangerous satanic attack into a failure. If anyone praises us and we feel ourselves to be better than others, this is also a success of Satan. May Allah عَزَّوَجَلَّ protect us from the evil of Satan and bestow upon us the wealth of good manners. ﴿اٰمِیْن﴾

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Favourite of Beloved Rasool ﷺ

We should treat everyone with good manners. The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Undoubtedly, among all Muslims, the person I love the most is whose manners are good.' *(Sahih Bukhari, vol. 2, pp. 489, Hadees 3559)*

Best thing

Likewise, a person humbly said to the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, 'O Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! What is the best thing bestowed upon man by Allah عَزَّوَجَلَّ?' The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Good manners.'

(Shu'ab-ul-Iman lil-Bayhaqi, vol. 2, pp. 200, Hadees 1529)

Heaviest good deed

The Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said: On the Judgement Day, the heaviest good deed on the Scale of Deeds of a Muslim will be 'good manners'.

(Sunan-ut-Tirmizi, vol. 3, pp. 404, Hadees 2010)

Good manners erase sins

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Undoubtedly, good manners remove sins as the heat of sun melts ice.' *(Shu'ab-ul-Iman, vol. 6, pp. 247, Hadees 8036)*

What are good manners?

The mother of believers, Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا has narrated that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Should I not tell you about good manners of the world and the Hereafter! Keep relations with the one who breaks off relations with you; bestow upon the one who deprives you and forgive the one who oppresses you.' *(Shu'ab-ul-Iman, vol. 6, pp. 261, Hadees 8080)*

Purpose of arrival

Dear Islamic brothers! One of the purposes of the arrival of our Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم is to rectify the manners and affairs of the people, to enable them

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to get rid of bad manners and to adopt good manners. The Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'I have been sent for the perfection of good manners.'

(Sunan-ul-Kubra, vol. 10, pp. 323, Hadees 20782)

Very bad are the people who treat others with ill manners and always show angry facial expressions. They are deprived of blessings and privileges in the worldly life as well as in the afterlife. Meeting others with a smile and sociability is a great privilege and a reward-earning deed. Bad manners contain nothing but ugliness and good manners contain only beauty. Therefore, every Islamic brother should treat their family members, relatives and neighbours, and any other person with good manners.

One reason for not having a Madani environment at home

Regretfully, there is no Madani environment in most of our homes these days and we are ourselves responsible for this situation to a great extent. Our joking, mocking, discourtesy, bad manners, and extreme carelessness are the causes of this situation. Some of our Islamic brothers behave towards others very politely and humbly but they 'roar' like a fierce lion at home. This results in damaging one's prestige in home.

Remember! Your misbehaviour is a very big hurdle in the rectification of your family. Beware! If you do not improve your character and don't make efforts humbly and politely for the reform of your family, you may end up in the torment of Hell. Allah عَزَّوَجَلَّ has said in the Holy Quran, part 28, Surah At-Tahreem, Ayah 6:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْۤا اَنْفُسَكُمْ وَ اَهْلِيْكُمْ نَارًا وَّ قُوْدُهَا النَّاسُ وَ الْحِجَارَةُ

O People who believe! Save yourselves and your families from the fire, the fuel of which is men and stones.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah At-Tahreem, Ayah 6)

How to protect family members from Hell?

Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated in *Khaza`in-ul-'Irfan* regarding the above Ayah, '(Save yourselves and your families from the fire of

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Hell) by obeying Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, performing worship, refraining from sins, guiding your family members towards goodness and forbidding them from evils and by teaching them knowledge and etiquettes.'

Parents and ﴿ذَوِی الْاَرْحَام﴾ [Zawil-Arhaam] (i.e. those who have blood relation) deserve to be treated with most respect and kindness in society, but unfortunately, very little attention is paid to this matter now. Some people look very humble and sociable in public but they mistreat their family-members, especially their parents. Here is a Hadees for such people.

Heaven and Hell

Sayyiduna Abu Umamah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that a person humbly said, 'O Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! What are the rights of parents upon their offspring?' The Greatest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'They both are your Heaven and Hell.'

(Sunan Ibn Majah, Kitab-ul-Adab, vol. 4, pp. 186, Hadees 3662)

Commenting on the above Hadees, a leading and legendary scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated on page 553 of the 1334-page book, *Bahar-e-Shari'at,* part 16, volume 3 published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: That is, keeping them pleased will lead to Heaven and keeping them displeased will lead to Hell.

Reward of Hajj Mabroor

It is narrated by Sayyiduna Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا: The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'When offspring [i.e. children] looks at their parents with a merciful gaze, Allah عَزَّوَجَلَّ writes the reward of Hajj Mabroor (accepted Hajj) for every such sight.' The holy companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم asked, 'Even if someone looks at them hundred times a day?' The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, Yes, Allah عَزَّوَجَلَّ is the Greatest and Holiest.' *(Shu'ab-ul-Iman, vol. 6, pp. 186, Hadees 7856)*

Undoubtedly, Allah عَزَّوَجَلَّ has Power over everything. He عَزَّوَجَلَّ can bestow as much reward as He عَزَّوَجَلَّ wants. He عَزَّوَجَلَّ is not helpless or dependent at all. *(Bahar-e-Shari'at, pp. 554)*

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Along with parents, other family members such as brothers and sisters should also be respected. After the father; grandfather and elder brother are closer as the elder brother is a father's substitute. Similarly, the husband should treat his wife nicely. He should handle her with wisdom and should remain patient if she does anything against his wish. The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who is well-mannered and is the most gentle with his wife is also among perfect believers.'

(Sunan-ut-Tirmizi, vol. 4, pp. 278, Hadees 2621)

Teach manners to your children

Parents should also pay ample attention to the fulfilment of their children's rights. Instead of making them 'modern', they should try to make their children follow Sunnah, teach them good manners, keep them away from a bad company and make them join Sunnah-inspiring Madani environment. They should prevent them from indulging in bad habits such as watching films and dramas, participating in sinful customs and traditions in which music is played making people negligent from the remembrance of Allah عَزَّوَجَلَّ.

These days, parents perhaps consider it the most important right of their children to provide them with proper education along with any skill and expertise whereby they could earn a living. Alas! The body and the clothes of the child are saved from dirt but no effort is made for the purification of his heart and deeds. The Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'It is better for a person to teach his children manners than to give one Sa' in charity.'

(Sunan-ut-Tirmizi, vol. 3, pp. 383, Hadees 1958)

It is mentioned in another Hadees: No father gave anything to his child better than good manners. *(Sunan-ut-Tirmizi, vol. 3, pp. 383, Hadees 1959)*

Respect of relatives

All relatives should be treated nicely. Sayyiduna 'Aasim رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ narrated that the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Whoever wants a long life, increase in his sustenance and protection from bad death, should fear Allah عَزَّوَجَلَّ and treat his relatives with kindness.' *(Al-Mustadrak, vol. 4, pp. 97, Hadees 7280)*

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The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one who breaks relations will not enter the Heaven.' *(Sahih Bukhari, vol. 4, pp. 97, Hadees 5984)*

Reconcile with relatives

Dear Islamic brothers! The people who break relations with their relatives on minor matters should learn a lesson from the above narration. Such people should contact their relatives and offer reconciliation themselves with humility even if the relatives are at fault. However, if there is a Shar'i reason preventing you from reconciling with them, you should then avoid doing so.

The rights of neighbours

Dear Islamic brothers! Everyone of us should treat their neighbours nicely and respectfully unless there is a valid Shar'i reason. A person once came in the court of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and asked, 'O Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! How will I know if I have done something good or bad?' The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'When you hear your neighbours say that you have done something good, indeed you have done something good and when you hear them say that you have you have done something bad, indeed you have done something bad.' *(Sunan Ibn Majah, vol. 4, pp. 479, Hadees 4223)*

Certificate of good character

اَللّٰہُ اَکْبَر! How important one's neighbours are! It is as if one's 'character certificate' is issued by them. Unfortunately, today, no one considers neighbours important.

You will be questioned about your subordinates

Dear Islamic brothers! It is essential for us to treat our subordinates (those under us) nicely. The Greatest and Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Each of you is a supervisor, and all will be questioned about their supervision. The king is a supervisor and will be questioned about his people. And a man is a supervisor of his family and will be questioned about his people [i.e. family]. And a woman is a supervisor of her husband's home and will be questioned about how she supervised the home of her husband.'

(Sahih Bukhari, vol. 2, pp. 112, Hadees 2409)

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Don't hurt anyone's feelings

Dear Islamic brothers! The respect of the Muslim requires that we fulfil the rights of every Muslim at any cost. We must not hurt the feelings of any Muslim without a Shari' permission.

Do good and get good

Shaykh Sa'di رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has narrated in the book *Boostan-e-Sa'di*: A righteous and good mannered person would never speak ill of even his enemies. He would always say nice things about others during conversation. After his death, someone saw him in a dream and asked, ﴿مَا فَعَلَ اللّٰهُ بِكَ؟﴾ i.e., *how did Allah* عَزَّوَجَلَّ *treat you?* Hearing this question, he smiled sweetly and he said in a beautiful and nightingale-like sweet voice, 'In the world, I always strived to avoid making bad comments about others. Nakirayn [i.e. the angels who question the deceased person in the grave] did not also ask me any hard question. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, I was treated with gentleness.' *(Boostan-e-Sa'di, chap. 4, pp. 149)*

What does Dawat-e-Islami want?

The worldwide non-political movement, Dawat-e-Islami wants to rekindle the memories of our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی. Dawat-e-Islami removes hatred and spreads love. Every Islamic brother should routinely travel with the Madani Qafilahs in the company of devotees of Rasool in order to learn Sunnahs, fill in Madani In'amaat booklet doing Fikr-e-Madinah and hand it to the relevant responsible Islamic brother on the first day of every Islamic month. For the sake of Beloved Mustafa صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم, enthusiasm for respect for Muslims will be generated, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. If all of us treat each other with respect from the bottom of our heart, our society will once again turn into a beautiful, attractive, fragrant and evergreen garden of Madinah laden with multi-coloured flowers, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. Here is a Madani parable for your persuasion.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ I have changed!

An Islamic brother from Shalimar Town (Markaz-ul-Awliya, Lahore) has given the following piece of writing: I was an extremely wicked person and had indulged in many

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evils such as watching films and dramas daily, teasing girls, friendship with loafers and wandering with them till late night etc. Even my relatives did not like to meet me; they would feel unpleasant when I went to their homes and would prevent their children from meeting me. Luckily, the dark night of my sins turned into a bright morning when a devotee of Rasool from Dawat-e-Islami met me very politely and tried to persuade me to travel with a Madani Qafilah. Impressed by his polite behaviour and his sincere invitation, I travelled with a Madani Qafilah during which the company of the devotees of Rasool caused a Madani transformation in my life.

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! By the blessings of the company of Rasool's devotees in the Madani Qafilah, I was blessed with repentance and enthusiasm to wear dress and turban according to the blessed Sunnah. The very same relatives that once used to avoid me, now meet me affectionately اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ. I was once the worst in my family but now, I have become the dearest due to the blessings of Dawat-e-Islami's Madani Qafilahs, اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ.

(Faizan-e-Sunnat, vol. 1, pp. 1091)

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.'
(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 9, pp. 343)

Here are 14 Madani pearls of shaking hands. *(Read them out from page 371 of this book.)*

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دُعائیں، سُنَّتیں اور آداب

Chapter 5

DU'AS, SUNNAHS AND MANNERS

This chapter includes:

- Importance of Du'a
- 48 Du'as that are included in the schedule of Madani Qafilah
- Sunnahs, manners
- and numerous Madani pearls
- As well as additional information about other topics is also added…

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Chapter 5
Du'as, Sunnahs and Manners

Importance of Du'a

The Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ﴿اَلدُّعَآءُ مُخُّ الْعِبَادَةِ﴾ *Du'a is the essence of worship.* *(Sunan-ut-Tirmizi, vol. 5, pp. 243, Hadees 3382)*

Du'a is a weapon of a true Muslim

The Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

اَلدُّعَآءُ سِلَاحُ الْمُؤْمِنِ وَ عِمَادُ الدِّيْنِ وَ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ

Translation: Du'a is a weapon of a believer, a pillar of Deen and a light of the Heavens and the earth.

(Al-Mustadrak, lil-Haakim, vol. 2, pp. 162, Hadees 1855)

In another blessed Hadees, the Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, 'Shall I not tell you the thing which gives you relief from your enemy and increases your sustenance. Keep praying in the court of Allah عَزَّوَجَلَّ day and night, for Du'a is the weapon of a believer.'

(Majma'-uz-Zawaid, vol. 10, pp. 221, Hadees 17199)

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Du'a averts calamity

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'A calamity descends, Du'a intercepts it and then they fight each other until the Day of Judgement.' i.e. Du'a does not let that calamity descend.

(Al-Mustadrak, vol. 2, pp. 162, Hadees 1856)

Status of Du'a in worship

Sayyiduna Abu Zar Ghifari رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has stated, 'Du'a is as important in worship as salt in food.' *(Musannaf Ibn Abi Shaybah, vol. 8, pp. 40, Hadees 4)*

Three advantages of Du'a

The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: If a Muslim makes such a Du'a in which he does not ask for any sin and he does not ask for any relationship to be severed, Allah عَزَّوَجَلَّ will certainly grant him one out of three things: Either

1. The outcome of his Du'a soon appears in his lifetime, or
2. Allah عَزَّوَجَلَّ removes any type of calamity from this bondman, or
3. Goodness is arranged for him in the Hereafter.

(Al-Mustadrak lil-Haakim, vol. 2, pp.163, Hadees 1859)

In another narration, it is stated that (when a bondman would witness reward for his supplications in the Hereafter which were left unfulfilled in the world), he will aspire, if only! No supplication of mine would have been fulfilled in the world.

(Al-Mustadrak, pp. 165, vol. 2, Hadees 1862)

Dear Islamic brothers! Did you notice! Du'a never goes unrewarded. If its outcome does not appear in this world, the reward for it will definitely be granted in the Hereafter. Therefore, showing laziness in Du'a is not appropriate.

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Du'as included in the schedule of Madani Qafilah

1. Recite when you look at funeral

سُبْحٰنَ الْحَیِّ الَّذِیْ لَا یَمُوْتُ

Translation: Purity be to Him Who is alive and would never die.

(Ihya-ul-'Uloom, vol. 5, pp. 266; summarized)

2. Du'a when entering graveyard

اَلسَّلَامُ عَلَیْکُمْ یَا اَھْلَ الْقُبُوْرِ یَغْفِرُ اللّٰہُ لَنَا وَلَکُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ

Translation: Salam be to you, O people of the graves! May Allah عَزَّوَجَلَّ forgive us and forgive you. You have come here before us and we are to follow you.

(Sunan-ut-Tirmizi, vol. 2, pp. 329, Hadees 1055)

3. Du'a when putting soil onto the grave

مِنْھَا خَلَقْنٰکُمْ وَ فِیْھَا نُعِیْدُکُمْ وَ مِنْھَا نُخْرِجُکُمْ تَارَۃً اُخْرٰی

Translation: We created you from the earth. And will take you back into it. And will raise you again from it. *(Al-Fatawa Al-Hindiyyah, vol. 1, pp. 166)*

4. Du'a for entering the toilet

اَللّٰھُمَّ اِنِّیْٓ اَعُوْذُبِکَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ

Translation: O Allah عَزَّوَجَلَّ I seek Your refuge from wicked male and female jinns.

(Sahih Bukhari, vol. 4, pp. 195, Hadees 6322)

Since bad jinns live in the toilets, this Du'a should be recited. *(Mirat-ul-Manajih, vol. 1, pp. 259)*

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5. Du'a after exiting the toilet

اَلْحَمْدُ لِلّٰهِ الَّذِیْٓ اَذْهَبَ عَنِّی الْاَذٰی وَ عَافَانِیْ

Translation: All praise is for Allah عَزَّوَجَلَّ Who has removed suffering from me and has given me comfort. *(Al-Musannaf, vol. 7, pp. 149, Hadees 2)*

6. An act for protection from Satan

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَ هُوَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ

Translation: There is no worthy of worship except Allah عَزَّوَجَلَّ. He is All Alone. Has no partner. For Him is the kingdom and for Him is the praise and He has power over everything.

It is reported by Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Whoever recites these words 100 times in the day, this act of his will be equivalent to freeing 10 slaves, 100 virtues will be written in his Book of deeds, his 100 sins will be forgiven, these words will protect him from Satan for that day until the evening, and no one will come with a greater deed than him except the one who has performed this act more than him.' *(Sahih Bukhari, vol. 2, pp. 402, Hadees 3293)*

7. Du'a when putting on clothing

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ هٰذَا وَ رَزَقَنِیْهِ مِنْ غَیْرِ حَوْلٍ مِّنِّیْ وَلَا قُوَّةٍ

Translation: All praises are for Allah عَزَّوَجَلَّ Who has clothed me with this (garment) and granted it to me without my strength and power.

(Sunan Abi Dawood, vol. 4, pp. 59, Hadees 4023)

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8. Du'a when applying kohl

اَللّٰهُمَّ مَتِّعْنِیْ بِالسَّمْعِ وَالْبَصَرِ

Translation: O Allah عَزَّوَجَلَّ! Benefit me with listening and seeing. *(Hamara Islam, part 1, pp. 40)*

9. Du'a upon seeing a Muslim smiling

اَضْحَكَ اللّٰهُ سِنَّكَ

Translation: May Allah keep you smiling. *(Al-Hasan Al-Haseen, pp. 104)*

10. Du'a for the one offering 'Itr

عَطَّرَ اللّٰهُ اَيَّامَكَ

Translation: May Allah عَزَّوَجَلَّ make your life fragrant.

11. Du'a to be invoked when drinking Zamzam water

اَللّٰهُمَّ اَسْئَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا وَّاسِعًا وَّ شِفَآءً مِّنْ كُلِّ دَآءٍ

Translation: O Allah عَزَّوَجَلَّ! I ask You for useful knowledge, and plentiful sustenance, and cure from every illness. *(Al-Mustadrak, vol. 2, pp. 132, Hadees 1782)*

12. Du'a when entering the Masjid

اَللّٰهُمَّ افْتَحْ لِیْٓ اَبْوَابَ رَحْمَتِكَ

Translation: O Allah عَزَّوَجَلَّ! Open the doors of Your mercy upon me.

(Al-Hasan Al-Haseen, pp. 54)

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13. Du'a when leaving the Masjid

1. بِسْمِ اللّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ

Translation: With the name of Allah عَزَّوَجَلَّ (I exit) and Salam be upon the Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. (Al-Hasan Al-Haseen, pp. 55)

2. اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ مِنْ فَضْلِكَ

Translation: O Allah عَزَّوَجَلَّ! I ask You for Your favour. (Al-Hasan Al-Haseen, pp. 54)

14. Du'a to be invoked at the end of Majlis (gathering)

Sayyiduna 'Abdullah Bin 'Amr Bin Aas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ said: Whoever recites following Du'a [supplication] three times when he gets up from a gathering, his misdeeds are erased and whoever recites in gathering held for a noble cause (i.e., goodness), then his well-being will be sealed (guaranteed). Du'a is as follows:

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَآ اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

Translation: Purity belongs to You and O Allah عَزَّوَجَلَّ all the virtues are solely for You, there is no Almighty except You; I seek forgiveness from You and repent to You.

(Sunan Abi Dawood, vol. 4, pp. 347, Hadees 4857)

15. Du'a when entering the marketplace

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِیْ وَ يُمِيْتُ وَ هُوَ حَیٌّ لَّا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ. He is all alone. He has no partner. Sovereignty is for Him and all praise is for Him. He gives life and He gives death.

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He is alive; He will never die. All goodness are under His control and He has power over all the things. *(Sunan-ut-Tirmizi, vol. 5, pp. 271, Hadees 3439)*

Allah عَزَّوَجَلَّ writes one million virtues for the reciter of this Du'a, removes one million of his sins, raises his ranks a million times and makes a house for him in Jannah.

(Mirat-ul-Manajih, vol. 4, pp. 39)

16. Earn profit and prevent loss in the market

Upon going to the marketplace, recite the following Du'a:

بِسْمِ اللّٰهِ اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ خَيْرَ هٰذِهِ السُّوْقِ وَخَيْرَ مَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا
وَشَرِّمَا فِيْهَا اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ اَنْ اُصِيْبَ فِيْهَا يَمِيْنًا فَاجِرَةً اَوْ صَفْقَةً خَاسِرَةً

Translation: In the name of Allah عَزَّوَجَلَّ, O Allah عَزَّوَجَلَّ! I seek goodness from You out of whatever is in this market and I seek Your refuge from whatever evil is in this market. O Allah عَزَّوَجَلَّ! I seek refuge with You from this thing to commit false swearing or make a deal with loss. *(Al-Mustadrak, vol. 2, pp. 232, Hadees 2021)*

By virtue of this Du'a, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ one will earn high profit and will suffer no loss in the market. This Du'a has been recited by the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

(Jannati Zaywar, pp. 580)

17. Du'a to be recited before eating

بِسْمِ اللّٰهِ وَبِاللّٰهِ الَّذِیْ لَا يَضُرُّ مَعَ اسْمِهٖ
شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ يَا حَیُّ يَا قَيُّوْمُ

Translation: I begin with the name of Allah عَزَّوَجَلَّ, by the blessing of Whose name, nothing in the skies and the earth can cause harm, O the Ever-Living, O the Ever-Lasting.

(Kanz-ul-'Ummal, vol. 15, pp. 109, Hadees 40792)

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18. Du'a to be recited after eating

اَلْحَمْدُ لِلّٰهِ الَّذِیْٓ اَطْعَمَنَا وَ سَقَانَا وَ جَعَلَنَا مُسْلِمِیْنَ

Translation: Gratitude to Allah عَزَّوَجَلَّ, Who fed us and made us Muslims.

(Sunan Abi Dawood, vol. 3, pp. 513, Hadees 3850)

19. If someone fed you, recite this Du'a too

اَللّٰهُمَّ اَطْعِمْ مَنْ اَطْعَمَنِیْ وَاسْقِ مَنْ سَقَانِیْ

Translation: O Allah عَزَّوَجَلَّ! Feed him who fed me. *(Sahih Muslim, pp. 136, Hadees 2055)*

20. Du'a when looking in a mirror

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِیْ فَحَسِّنْ خُلُقِیْ

Translation: O Allah عَزَّوَجَلَّ You have made my physical appearance good looking; also make my character good. *(Al-Hasan Al-Haseen, pp. 102)*

21. Du'a upon sneezing

اَلْحَمْدُ لِلّٰهِ

Translation: All praise is for Allah عَزَّوَجَلَّ. *(Al-Hasan Al-Haseen, pp.103)*

22. Du'a for the sneezing person who says 'اَلْحَمْدُ لِلّٰهِ'

یَرْحَمُكَ اللّٰه

Translation: May Allah عَزَّوَجَلَّ have mercy upon you. *(Al-Hasan Al-Haseen, pp. 103)*

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23. Du'a for the one who replies to the sneeze

1. يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ

Translation: May Allah عَزَّوَجَلَّ forgive us and forgive you. *(Al-Hasan Al-Haseen, pp. 103)*

2. يَهْدِيكُمُ اللّٰهُ وَ يُصْلِحُ بَالَكُمْ

Translation: May Allah عَزَّوَجَلَّ guide you and rectify you. *(Al-Hasan Al-Haseen, pp. 103)*

24. Du'a for paying off debt

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

Translation: O Allah عَزَّوَجَلَّ grant me lawful sustenance, protect me from the unlawful; and with Your grace, make me not dependent on anyone except You.

(Al-Mustadrak, vol. 2, pp. 230, Hadees 2016)

Above-mentioned Du'a is very effective remedy; if every Muslim regularly recites this Du'a once after every Salah, he will remain protected from debt and oppression.

(Mirat-ul-Manajih, vol. 4, pp. 51)

25. Du'a to prevent from backbiting

When you sit (in a gathering), recite

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Allah عَزَّوَجَلَّ will designate an angel that will prevent you from backbiting. When you depart from that gathering and recite ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ﴾, the angel will prevent people from backbiting against you. *(Al-Qaul-ul-Badi', pp. 278)*

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26. Du'a to be recited after drinking milk

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَ زِدْنَا مِنْهُ

Translation: O Allah عَزَّوَجَلَّ, grant blessings in it for us, and grant us more than this. *(Sunan Abi Dawood, vol. 3, pp. 476, Hadees 3730)*

27. Du'a for getting on a vehicle

بِسْمِ اللّٰهِ

Translation: (I get on with) the name of Allah عَزَّوَجَلَّ. *(Al-Hasan Al-Haseen, pp. 80)*

28. Du'a to be recited after sitting comfortably into a vehicle

اَلْحَمْدُ لِلّٰهِ سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا
هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِیْنَ وَ اِنَّاۤ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

Translation: All praise is for Allah عَزَّوَجَلَّ, Purity belongs to Him Who has put this vehicle under our control and this was not within our control (otherwise), and without doubt we are to return to our Rab عَزَّوَجَلَّ. *(Sunan Abi Dawood, vol. 3, pp. 49, Hadees 2602)*

29. Du'a when entering home

اَللّٰهُمَّ اِنِّیْۤ اَسْـَٔلُكَ خَیْرَ الْمَوْلَجِ وَ خَیْرَ الْمَخْرَجِ
بِسْمِ اللّٰهِ وَلَجْنَا وَ بِسْمِ اللّٰهِ خَرَجْنَا وَ عَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

Translation: O Allah عَزَّوَجَلَّ I seek from You the goodness of entering and leaving. In the name of Allah عَزَّوَجَلَّ we entered, and in the name of Allah عَزَّوَجَلَّ we exited, and we have put our trust in our Rab عَزَّوَجَلَّ. *(Sunan Abi Dawood, vol. 4, pp. 421, Hadees 5096)*

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30. Du'a when exiting home

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

Translation: In the name of Allah عَزَّوَجَلَّ, I have put my trust in Allah عَزَّوَجَلَّ. Strength to refrain from sins and power to do good is (bestowed) from Allah عَزَّوَجَلَّ only.

(Sunan Abi Dawood, vol. 4, pp. 420, Hadees 5095)

31. Du'a before sleeping

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى

Translation: O Allah عَزَّوَجَلَّ, with Your name, I die and live (i.e. sleep and awaken).

(Sahih Bukhari, vol. 4, pp. 193, Hadees 6314)

32. Du'a after waking up from sleep

اَلْحَمْدُ لِلّٰهِ الَّذِیْٓ اَحْیَانَا بَعْدَ مَآ اَمَاتَنَا وَ اِلَیْهِ النُّشُوْرُ

Translation: All praise is for Allah عَزَّوَجَلَّ Who gave us life (i.e. wakefulness) after death (i.e. sleep) and to Him we have to return. *(Sahih Bukhari, vol. 4, pp. 193, Hadees 6314)*

33. Du'a on a burn injury

اَذْهِبِ الْبَاْسَ رَبَّ النَّاسِ اِشْفِ اَنْتَ الشَّافِیْ لَا شَافِیْ اِلَّا اَنْتَ

Translation: O Rab of mankind! Relieve the agony, provide cure; You all alone is provider of cure, there is no one who can provide cure except You.

(Sunan-ul-Kubra, vol. 6, pp. 254, Hadees 10864)

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34. Du'a for seeking protection from snake, scorpions etc.

Recite this Du'a three times in the morning and in the evening:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

Translation: I seek refuge with complete and perfect words of Allah عَزَّوَجَلَّ from the evil of creatures. *(Sunan-ut-Tirmizi, vol. 5, pp. 346, Hadees 3616; Al-Mu'jam-ul-Awsat, vol. 1 pp. 161 Hadees 523)*

35. Du'a to be recited in extreme danger

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَ اٰمِنْ رَوْعَاتِنَا

Translation: O Allah عَزَّوَجَلَّ! Veil [protect] us and replace our worry by (the feelings of) security and tranquillity. *(Musnad Imam Ahmad, vol. 4, pp. 8, Hadees 10996)*

36. Du'a to be recited when visiting the ailing person

1. لَا بَأْسَ طَهُوْرٌ اِنْ شَآءَ اللّٰهُ

Translation: There is nothing to worry about, this illness is a means of purifying from the sins. *(Sahih Bukhari, vol. 2, pp. 505, Hadees 3616)*

2. اَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَكَ

Translation: I ask the One Who is Greatest, Who is the Owner of the Great Throne, to provide you with cure. *(Sunan Abi Dawood, vol. 3, pp. 251, Hadees 3106)*

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37. Increase in sustenance

Recite ﴿يَا مُسَبِّبَ الْاَسْبَابِ﴾ 500 times, with Salat-'Alan-Nabi eleven times before and eleven times after it, after Salat-ul-'Isha, whilst facing the Qiblah, in the state of Wudu, and whilst bare-headed in such a place where there is nothing between your head and the sky, even without having a cap on the head. *(Madani Panj Surah, pp. 231)*

38. Du'a for funeral of adults (man and woman)

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَآئِبِنَا وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ ذَكَرِنَا وَ اُنْثٰنَا ؕ اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ ؕ وَ مَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ ؕ

Translation: O Allah عَزَّوَجَلَّ! Forgive all of our living ones and all the dead ones, and all those who are present and all those who are not present, and all our young ones and all our elderly ones, and all our men and all our women. O Allah عَزَّوَجَلَّ! Whomever you keep alive from among us, keep him alive in Islam, and whomever of us you make die, make him die with faith. *(Sunan-ut-Tirmizi, vol. 2, pp. 314, Hadees 1026)*

39. Du'a for funeral of a minor boy

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّ اجْعَلْهُ لَنَآ اَجْرًا وَّ ذُخْرًا وَّ اجْعَلْهُ لَنَا شَافِعًا وَّ مُشَفَّعًا ؕ

Translation: O Allah عَزَّوَجَلَّ! Make this (child) a precursor as a source for our salvation and timely helpful and make him our intercessor, and the one whose intercession is accepted.

(Fatawa 'Aalamgiri, vol. 1, pp. 163)

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40. Du'a for funeral of a minor girl

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّ اجْعَلْهَا
لَنَآ اَجْرًا وَّ ذُخْرًا وَّ اجْعَلْهَا لَنَا شَافِعَةً وَّ مُشَفَّعَةً ط

Translation: O Allah عَزَّوَجَلَّ! Make this (child) a precursor as a source for our salvation and timely helpful and make her our intercessor, and the one whose intercession is accepted.

(Derived from: Fatawa 'Aalamgiri, vol. 1, pp. 164)

41. Iman-e-Mufassal [faith in detail]

اٰمَنْتُ بِاللّٰهِ وَ مَلٰٓئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ وَ الْيَوْمِ الْاٰخِرِ
وَ الْقَدْرِ خَيْرِهٖ وَ شَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْتِ

Translation: I believe in Allah عَزَّوَجَلَّ, and His angels, and His (revealed) Books, and His Rusul عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام, and the Day of Judgement and (I believe that) good or bad destiny is from Allah عَزَّوَجَلَّ and (I believe that) there will be resurrection after death.

42. Iman-e-Mujmal [concise faith]

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَآئِهٖ وَ صِفَاتِهٖ
وَ قَبِلْتُ جَمِيْعَ اَحْكَامِهٖ اِقْرَارٌ بِاللِّسَانِ وَ تَصْدِيْقٌ بِالْقَلْبِ ط

Translation: I solemnly declare my belief in Allah عَزَّوَجَلَّ as He is with all His names and attributes, and I have accepted (to obey) all His commands by pledging with my tongue and testifying them with my heart.

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Six Kalimat [articles of faith]

43. First Kalimah - The word of purity (Tayyib)

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ*. Muhammad* صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم *is the Rasool of Allah* عَزَّوَجَلَّ*.*

44. Second Kalimah - The word of testimony (Shahadah)

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ط

Translation: I testify that there is none worthy of worship except Allah عَزَّوَجَلَّ*. He is All Alone and He has no associate and I testify that Muhammad* صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم *is His (Distinguished) bondman and His Rasool.*

45. Third Kalimah - The word of glorification (Tamjeed)

سُبْحٰنَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ
وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

Translation: Glory be to Allah عَزَّوَجَلَّ *and all praise be to Allah* عَزَّوَجَلَّ *and there is none worthy of worship except Allah* عَزَّوَجَلَّ*, and Allah* عَزَّوَجَلَّ *is the Greatest and there is no power to keep away from sins and no ability to do good except from Allah* عَزَّوَجَلَّ*, the Most High, the Most Great.*

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46. Fourth Kalimah - The word of oneness (Tawheed)

لَآ اِلٰـهَ اِلَّا اللّٰـهُ وَحْـدَهٗ لَا شَـرِيْكَ لَـهٗ لَـهُ الْمُلْـكُ وَلَـهُ الْحَمْـدُ يُـحْيِ وَيُمِيْـتُ وَهُـوَ حَيٌّ لَّا يَمُوْتُ اَبَدًا اَبَدًا ذُوالْجَلَالِ وَالْاِكْرَامِ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Translation: There is none worthy of worship but Allah عَزَّوَجَلَّ. He is all alone. He has no associate. All Kingdom is for Him and all praise is for Him. He gives life and He gives death. He is alive; death will never come to Him. The Great and the Glorified One, in His Power is goodness and He has power over everything.

47. Fifth Kalimah - The word of seeking forgiveness (Istighfar)

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ اَذْنَبْتُهٗ عَمَدًا اَوْ خَطَأً سِرًّا اَوْ عَلَانِيَةً وَّاَتُوْبُ اِلَيْهِ مِنَ الذَّنْبِ الَّذِيْ اَعْلَمُ وَ مِنَ الذَّنْبِ الَّذِيْ لَا اَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ وَسَتَّارُ الْعُيُوْبِ وَ غَفَّارُ الذُّنُوْبِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

Translation: O my Rab عَزَّوَجَلَّ I seek forgiveness from You for all the sins I have committed knowingly or unknowingly, openly or secretly and I repent of the sins that I am aware of and the sins that I am unaware of, for You are the knower of all the Ghuyub (hidden) and Sattaar of all the faults and forgiver of all sins, and there is no strength and power except that of Allah عَزَّوَجَلَّ, the Most High, the Most Great.

48. Sixth Kalimah - The word of refuting disbelief

اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّاَنَا اَعْلَمُ بِهٖ وَاَسْتَغْفِرُكَ لِمَا لَآ اَعْلَمُ بِهٖ تُبْتُ عَنْـهُ وَ تَـبَرَّأْتُ مِـنَ الْـكُفْـرِ وَالشِّـرْكِ وَالْـكَـذِبِ وَ الْغِيْبَـةِ وَالْبِدْعَـةِ وَالنَّمِيْمَـةِ وَ الْفَوَاحِشِ وَالْبُهْتَانِ وَالْمَعَاصِيْ كُلِّهَا وَاَسْلَمْتُ وَاَقُوْلُ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

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Translation: O Allah عَزَّوَجَلَّ I seek Your refuge from associating anything with You knowingly, and I seek forgiveness from You for (polytheism) that I do not know of. I have repented of it and I have detested disbelief, idolatry, telling lies, backbiting, bad innovations, tale-telling, indecency, accusations and all the sins. I have embraced Islam and I proclaim that there is none worthy of worship but Allah عَزَّوَجَلَّ. Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Rasool of Allah عَزَّوَجَلَّ.

Du'as to be written onto the shroud

If following Du'a is written onto the shroud of the deceased, Allah عَزَّوَجَلَّ will lift torment from the deceased until the Day of Judgement:

اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ یَا عَالِمَ السِّرِّ یَا عَظِیْمَ الْخَطَرِ یَا خَالِقَ الْبَشَرِ یَا مُوْقِعَ الظَّفَرِ
یَا مَعْرُوْفَ الْاَثَرِ یَا ذَا الطَّوْلِ وَالْمَنِّ یَا كَاشِفَ الضُّرِّ وَالْمِحَنِ یَا اِلٰهَ الْاَوَّلِیْنَ وَالْاٰخِرِیْنَ
فَرِّجْ عَنِّیْ هُمُوْمِیْ وَاكْشِفْ عَنِّیْ غُمُوْمِیْ وَصَلِّ اَللّٰهُمَّ عَلٰی سَیِّدِنَا مُحَمَّدٍ وَّسَلِّمْ

Whoever writes following Du'a onto a piece of paper and then places it on the chest of the deceased under the shroud, the deceased will neither be tormented in the grave nor will see Munkar and Nakeer:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ لَآ اِلٰهَ اِلَّا اللّٰهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِیِّ الْعَظِیْمِ

(Fatawa Razawiyyah – referenced, vol. 9 pp. 108, 110)

Madani pearl: It is better to carve out a niche in the wall of the grave at the head-side of the deceased towards the Qiblah and put 'Ahd Naamah, Shajarah etc., in it.

(Bahar-e-Shari'at, part 4, vol. 1, pp. 848)

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Sunnahs and Manners

Sunnahs and manners of saying Salam

Dear Islamic brothers! Saying Salam is a very beautiful Sunnah of the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Unfortunately, this Sunnah is also likely to become extinct these days. When Islamic brothers meet each other, instead of starting their conversation with saying ﴿اَلسَّلَامُ عَلَیْکُمْ﴾, they start conversation with words such as '*how do you do?', 'how are you?', 'good morning', 'good evening'* etc., this is contrary to Sunnah. While departing as well, Islamic brothers should say ﴿اَلسَّلَامُ عَلَیْکُمْ﴾ instead of saying 'Khuda Haafiz' [i.e. Allah عَزَّوَجَلَّ (be your) Protector], 'good bye' and 'ta-ta' etc. However, there is no harm if you say 'Khuda Haafiz' after saying ﴿اَلسَّلَامُ عَلَیْکُمْ﴾. Listed below are some Sunnahs and etiquettes of saying Salam:

- The best words of Salam are ﴿اَلسَّلَامُ عَلَیْکُمْ وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهٗ﴾ i.e., may peace be upon you, and mercies and blessings descend from Allah عَزَّوَجَلَّ.

  (Derived from: Fatawa Razawiyyah, vol. 22, pp. 409)

- The person who says Salam should be replied with better than his words. Allah عَزَّوَجَلَّ says:

  وَ اِذَا حُیِّیْتُمْ بِتَحِیَّةٍ فَحَیُّوْا بِاَحْسَنَ مِنْهَاۤ اَوْ رُدُّوْهَا ؕ

  And when you are greeted with some words, greet back with words better than it or say the same words. *[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 86)*

- The best words for the reply to Salam are as follows ﴿وَعَلَیْکُمُ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهٗ﴾ i.e., And may peace be upon you too, and mercies and blessings descend from Allah عَزَّوَجَلَّ. *(Derived from: Fatawa Razawiyyah, vol. 22, pp. 409)*

- Saying Salam is also a blessed Sunnah of Sayyiduna Aadam عَلٰی نَبِیِّنَا وَعَلَیْہِ الصَّلٰوۃُ وَالسَّلَام.

  (Mirat-ul-Manajih, vol. 6, pp. 313)

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Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: When Allah عَزَّوَجَلَّ created Sayyiduna Aadam عَلَیْہِ السَّلَام, He عَزَّوَجَلَّ instructed him to go to the group of angels sitting there and say Salam to them, then listen carefully, what they reply to you. Because that is your Salam and the Salam of your offspring. Sayyiduna Aadam عَلَیْہِ السَّلَام said to the angels, ﴿اَلسَّلَامُ عَلَیْکُمْ﴾. They replied, ﴿اَلسَّلَامُ عَلَیْكَ وَرَحْمَةُ اللّٰهِ﴾ and they spoke ﴿وَرَحْمَةُ اللّٰهِ﴾ additionally.

(Sahih Bukhari, vol. 4, pp. 164, Hadees 6227)

- Generally, ﴿اَلسَّلَامُ عَلَیْکُمْ﴾ alone is supposedly known as the 'Salam' but there are some other words of Salam as well. For instance, if somebody only says 'Salam', Salam is done and if it is replied with the same word 'Salam' or ﴿اَلسَّلَامُ عَلَیْکُمْ﴾ is said, or just ﴿وَعَلَیْکُمْ﴾ is uttered, reply is still valid. *(Derived from: Fatawa Razawiyyah, vol. 16, pp. 460)*

- Salam develops love among one another. Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'You will not enter Jannah until you have faith and you cannot be true Muslim until you love one another; should I not tell you something by carrying out which you will love one another? Spread Salam between yourselves.' *(Sunan Abi Dawood, vol. 4, pp. 448, Hadees 5193)*

- Every Muslim should be greeted with Salam whether we know them or not. Sayyiduna 'Abdullah Bin 'Amr Bin Al-'Aas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: A man humbly asked the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, 'What is the best thing of Islam?' The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Feed (the poor), and say Salam to everyone whether you know them or not.' *(Sahih Bukhari, vol. 4, pp. 168, Hadees 6236)*

  Dear Islamic brothers! If possible, when you get on bus, visit any hospital, enter any restaurant, say Salam where you find people sitting free and where Muslims are gathered. These two words are very easy to say but carry enormous benefits and rewards.

- We should develop a habit of saying Salam before starting conversation. The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, ﴿اَلسَّلَامُ قَبْلَ الْکَلَام﴾ i.e., Salam precedes conversation. *(Sunan-ut-Tirmizi vol. 4, pp. 321)*

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❖ The younger person should take the lead in saying Salam to elder one, pedestrian to sitting people, small group of people to large group of people and the rider should take the lead in saying Salam to the pedestrian. The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'The rider should say Salam to the pedestrian, the pedestrian to the one sitting, a small group of people to a large group of people and the younger one should say Salam to the elder one.' *(Sahih Muslim, pp. 1191, Hadees 216)*

❖ The person who is coming from behind should say Salam to one who is ahead of him. *(Al-Fatawa Al-Hindiyyah, vol. 5, pp. 225)*

❖ When a person brings someone's Salam, reply in this manner ﴿عَلَيْكَ وَ عَلَيْهِ السَّلَام﴾ i.e., peace be upon you too and upon him too. Sayyiduna Ghalib رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ said: We were sitting at the door of Sayyiduna Hasan Basri رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ, a man said: My father sent me to the blessed court of Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and said, 'Give my Salam to the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.' So I went to the blessed court of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and said, 'My father sent you Salam.' The Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, '﴿عَلَيْكَ وَ عَلٰى اَبِيْكَ السَّلَام﴾ i.e., peace be upon you and upon your father.' *(Sunan Abi Dawood, vol. 4, pp. 458, Hadees 5231)*

❖ The person who precedes others in Salam is close to Allah عَزَّوَجَلَّ. Sayyiduna Abu Umamah Al-Baahili Suday Bin 'Ajlaan رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ narrated, the Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'The person closer to Allah عَزَّوَجَلَّ among the people is the one who precedes them in saying Salam.' *(Ibid, vol. 4, pp. 449, Hadees 5197)*

❖ Sayyiduna Abu Umamah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ narrated, it was humbly asked to the Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'Who precedes in Salam when two men meet?' The Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'The one who is closer to Allah عَزَّوَجَلَّ.'

(Sunan-ut-Tirmizi, vol. 4, pp. 318, Hadees 2803)

❖ Sayyiduna Anas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ narrated, the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'O son! Say Salam when you enter your home, it will be a source of blessing for you and your family.' *(Sunan-ut-Tirmizi, vol. 4, pp. 320, Hadees 2707)*

Say Salam when you enter or leave your home. Sayyiduna Qatadah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ narrated, the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'When you enter your

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home, say Salam to your household, when you leave your household, leave with saying Salam.' *(Mishkat-ul-Masabih, vol. 2, pp. 165, Hadees 4651)*

❖ Nowadays, if someone says Salam after coming to a gathering or congregation etc., while leaving they say 'I am going', 'Khuda Haafiz' [i.e. Allah عَزَّوَجَلَّ (be your) Protector], 'see you later', 'bye bye' etc., therefore, you should say Salam at the end of a gathering instead of using any of these words as Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said on the authority of Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, 'When one of you arrives in a gathering, he should say Salam, if he feels the need, he should sit there. Then when he stands up, he should say Salam, because the first Salam is not better than the second Salam.' *(Sunan-ut-Tirmizi, vol. 4, pp. 324, Hadees 2715)*

❖ If some people are gathered and an individual comes and says ﴿اَلسَّلَامُ عَلَیْکُمْ﴾, reply from any single person is sufficient; and if no one replies, then all of them will be sinners. If Salam is said to any particular person calling his name or addressing him, then he will have to reply. Reply from others will not suffice.

(Derived from: Bahar-e-Shari'at, vol. 16, pp. 460)

Sayyiduna 'Ali کَرَّمَ اللّٰہُ تَعَالٰی وَجْہَہُ الْکَرِیْم narrated, 'When somebody says Salam while passing and one person out of the people sitting replies, it suffices on behalf of all of them.' *(Sunan Abi Dawood, vol. 4, pp. 452, Hadees 5210)*

❖ By saying ﴿اَلسَّلَامُ عَلَیْکُمْ﴾ you gain 10 virtues, by saying ﴿اَلسَّلَامُ عَلَیْکُمْ وَرَحْمَۃُ اللّٰہِ﴾ you gain 20 virtues, and by saying ﴿اَلسَّلَامُ عَلَیْکُمْ وَرَحْمَۃُ اللّٰہِ وَبَرَکَاتُہٗ﴾ you gain 30 virtues. Sayyiduna 'Imran Bin Haseen رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: A man came to the blessed court of Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and humbly said, ﴿اَلسَّلَامُ عَلَیْکُمْ﴾. The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, '10 virtues have been written.' Another man came in and said: ﴿اَلسَّلَامُ عَلَیْکُمْ وَرَحْمَۃُ اللّٰہِ﴾. The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied to his Salam, the man sat down too. Then the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, '20 virtues have been written.' Then another man came to the blessed court of Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and said: ﴿اَلسَّلَامُ عَلَیْکُمْ وَرَحْمَۃُ اللّٰہِ وَبَرَکَاتُہٗ﴾. The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied to his Salam and said, '30 virtues have been written.'

(Sunan-ut-Tirmizi, vol. 4, pp. 315, Hadees 2698)

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❖ Do not say Salam to those who are asleep rather, say Salam to only those who are awake. Sayyiduna Miqdad رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: When the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would come during the night, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would say Salam. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would not wake up those in sleep, rather he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would say Salam to those who would be awake. So one day the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم came and said Salam as he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to say.

(Sahih Muslim, pp. 1136, Hadees 2055)

Jalwa-e-yar idher bhi koi phayra tayra!
Hasratayn aath paher takti hayn rasta tayra

(Zauq-e-Na'at)

❖ Instead of saying Salam verbally, it should not be gestured merely by fingers or palm of the hand. *(Derived from: Bahar-e-Shari'at, vol. 3, part 16, pp. 464)*

Sayyiduna 'Amr Bin Shu'ayb رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated from his grandfather via his father, the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'He who imitates anyone other than us is not from us. Do not imitate the Jews or the Christians. The Salam of Jews is by the gesture with of fingers and the Salam of Christians is by the gesture of palms.' *(Sunan-ut-Tirmizi, vol. 4, pp. 319, Hadees 2704)*

There is no harm if a person raises his hand while saying Salam verbally.

(Ahkam-e-Shari'at, part 1, pp. 72)

❖ Do not say Salam to a non-Muslim. If he says Salam, then giving reply to his Salam is not obligatory. Only say ﴿وَعَلَیْکُمْ﴾. *(Al-Fatawa Al-Hindiyyah, vol. 5, pp. 325)*

❖ Bowing to the extent of Ruku' (i.e., bowing so much that hands reach the knees) while saying Salam is Haraam (forbidden) and bowing less than this is Makruh. *(Derived from: Bahar-e-Shari'at, vol. 3, part. 16, pp. 464)*

Unfortunately, nowadays, people usually bow down while saying Salam. However, there is no harm in kissing the hands of any saint rather it is an act of reward, and it is not possible without bowing; so bowing is a need here, whereas for saying Salam alone, bowing is not needed.

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- An elderly woman's Salam should be replied loudly, and a young woman's Salam should be replied in a very low voice that she cannot hear you; however, it should be loud enough that the one who replies may listen to it himself.

  (Derived from: Bahar-e-Shari'at, vol. 3, part 16, pp. 461)

- When two Islamic brothers meet, they should say Salam. If a tree, wall or pillar comes between them and they meet again, they should say Salam again. Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'When any of you meets his Islamic brother, should say Salam to him. If a tree, wall or rock etc. comes between them and he meets him again, he should say Salam to him again.' *(Sunan Abi Dawood, vol. 4, pp. 450, Hadees 5200)*

- It is also obligatory to reply to the Salam that is written in the letter. There are two ways: One is that the reply is uttered verbally and the second is that the reply to Salam is sent in writing, since it is obligatory to reply to the Salam immediately and reply to letter gets delayed to a lesser or greater extent, so make verbal reply to the Salam immediately. When Imam Ahmad Raza Khan رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ read letters, he would firstly reply verbally to ﴿اَلسَّلَامُ عَلَیْکُمْ﴾ written in the letters then would proceed to read further. *(Derived from: Bahar-e-Shari'at, vol. 3, part 16, pp. 463)*

- If someone asks you to give his Salam to so-and-so, you should not make on-the-spot reply to the Salam, your reply is of no use, rather convey Salam to the person for whom it is said.

- If someone sends Salam to you. If, both conveyer and sender of Salam are male, then you should reply in this way: ﴿عَلَیْکَ وَ عَلَیْہِ السَّلَام﴾. If both are females, reply in this way: ﴿عَلَیْکِ وَ عَلَیْہَا السَّلَام﴾. If the conveyer is a man and the sender is a woman, reply in this way: ﴿عَلَیْکَ وَ عَلَیْہَا السَّلَام﴾. If the conveyer is a woman and the sender is a man, reply in this way: ﴿عَلَیْکِ وَ عَلَیْہِ السَّلَام﴾. (The meaning of all these phrases is '*peace be on you and him/her too*'.)

- Upon entering the Masjid, when you see Islamic brothers busy reciting the Glorious Quran, making Zikr, reciting Salat-'Alan-Nabi or waiting for congregational Salah,

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then do not say Salam to them as it is not the occasion of saying Salam nor is replying obligatory for them. *(Al-Fatawa Al-Hindiyyah, vol. 5, pp. 225)*

In *Fatawa Razawiyyah*, volume 23, page 399, the leader of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has mentioned: Saying Salam to a Zaakir [i.e. person doing Zikr] is absolutely forbidden. If anyone does so, it is up to the Zaakir whether he replies or not. However, if not replying to Salam or a permissible thing causes hurt for someone, then he should reply as heartening a Muslim is greater and more important than remaining silent during Zikr.

❖ If any Islamic brother is busy memorising lesson or making Islamic educational conversation or learning and teaching, do not say Salam to him.

(Bahar-e-Shari'at, vol. 3, part 16, pp. 462)

❖ If speech is going on in a congregation and Islamic brothers are listening to it, the person who comes should not say Salam.

❖ Do not say Salam to a person, who is urinating or defecating, the one who is walking after urinating with a clod in his hand to dry the part through which urine comes out, having bath being naked, singing song, flying pigeons or eating food. *(Ibid, pp. 462)*

❖ Situations, in which saying Salam is impermissible, if anybody does it, replying is not obligatory. *(Ibid; summarized)*

❖ If Salam is said to the person who is eating and he does not have morsel in his mouth, he should reply. *(Ibid, pp. 461; summarized)*

❖ It is not obligatory to reply to a beggar's Salam. (When beggar has come to beg). *(Ibid, pp. 461; summarized)*

❖ It is a practice at many places that elder in reply to younger's Salam says, 'Live long'. This is not a reply to Salam. *(Ibid, pp. 465)*

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11 Madani pearls of Salam

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰى are also included in them. No deed can be declared to be 'Sunnah of the Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم' unless it is known for sure.

1. It is Sunnah to say Salam when meeting a Muslim.

2. Following is a summary of the text stated on page 469, volume 3 part 16 of *Bahar-e-Shari'at* published by Maktaba-tul-Madinah: While saying Salam, intention in heart should be that the wealth, honour and everything of this person is under my protection and I consider it Haraam [unlawful] to interfere in any of them.

3. Regardless of how many times you meet Muslims in a day and how many times you leave or enter a room, it is an act of reward to say salam to Muslims upon meeting them every time.

4. It is Sunnah to take the lead in saying Salam.

5. The person who takes lead in saying Salam is close to Allah عَزَّوَجَلَّ.

6. The person who takes the lead in saying Salam is free from arrogance as the Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whoever takes the lead in saying Salam is free from arrogance.' *(Shu'ab-ul-Iman, vol. 6, pp. 433, Hadees 8786)*

7. Ninety mercies descend upon the one who takes the lead in Salam and ten mercies descend upon the one who replies. *(Al-Jami-us-Sagheer, pp. 36, Hadees 487)*

8. One receives 10 virtues for saying ﴿اَلسَّلَامُ عَلَيْكُمْ﴾, 20 virtues if ﴿وَ رَحْمَةُ اللّٰهِ﴾ is further added, 30 if ﴿وَ بَرَكَاتُهٗ﴾ is also added. Some people add 'Jannat-ul-Maqaam' and 'Dozakh-ul-Haraam', this is incorrect way. Some people مَعَاذَاللّٰه عَزَّوَجَلَّ even utter, '*Your kids are our slaves*'.

   Leader of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated on page 409, volume 22 of *Fatawa Razawiyyah*: The minimum words for Salam are ﴿اَلسَّلَامُ عَلَيْكُمْ﴾, and better than this is to add ﴿وَ رَحْمَةُ اللّٰهِ﴾, the best is to add ﴿وَ بَرَكَاتُهٗ﴾. Salam should not be more than that. Reply to Salam should at least have

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as many words as the person who said Salam used, and it is better to reply with more words. If one says Salam in this way: ﴿اَلسَّلَامُ عَلَيْكُمْ﴾ then reply should be: ﴿وَعَلَيْكُمُ السَّلَامُ وَ رَحْمَةُ اللّٰهِ﴾ and if Salam is said in this way: ﴿اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ﴾ then reply should be ﴿وَعَلَيْكُمُ السَّلَامُ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهٗ﴾ and if Salam is said till ﴿وَ بَرَكَاتُهٗ﴾ then reply should also be till ﴿وَ بَرَكَاتُهٗ﴾, not more than that. ﴿وَاللّٰهُ تَعَالٰى اَعْلَمُ﴾

9. Similarly, one can earn 30 virtues by saying ﴿وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ﴾ in return.

10. It is Wajib [obligatory] to reply to Salam immediately in a voice audible to the one who greeted you with Salam.

11. Learn the correct pronunciation of Salam and its reply. First, I will say it then you repeat after me ﴿اَلسَّلَامُ عَلَيْكُمْ﴾ ﴿اَس-سَلَا-مُ-عَلے-كُمْ﴾, now I will say the reply and you repeat it after me, ﴿وَعَلَيْكُمُ السَّلَامُ﴾ ﴿وَ-عَ-لَيْكُ-مُس-سَلَامُ﴾.

One of the principal sources of learning Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Rasool.

Lootnay rahmatayn, Qafilay mayn chalo
Seekhnay Sunnatayn, Qafilay mayn chalo
Haun gi hal mushkilayn, Qafilay mayn chalo
Pao gey barakatayn, Qafilay mayn chalo

To learn the Sunnah, travel with the Madani Qafilah
To reap mercies, travel with the Madani Qafilah
Pains will ease, travel with the Madani Qafilah
Blessings you will reap, travel with the Madani Qafilah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

O our Beloved Allah عَزَّوَجَلَّ! Grant us with abundance of blessings of Salam.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

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Sunnahs and manners of shaking hands and embracing

Dear Islamic brothers! When two Islamic brothers meet each other, firstly, they should say Salam, then shake hands, because shaking hands upon meeting (each other) is the Sunnah of the blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم. It is also the Sunnah of Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. *(Mirat-ul-Manajih, vol. 6, pp. 355)*

Sayyiduna Abul Khattab Qatadah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, I asked Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, 'Was [the act of] shaking hands prevalent among the blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم? He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ replied, 'Yes.'

(Sahih Bukhari, vol. 4, pp. 177, Hadees 6263)

Shaking hands with each other eliminates malice, and exchanging of gifts develops love and removes hostility. Sayyiduna 'Ata Khurasani رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated, the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Shake hands with one another, this relieves malice; and send gifts, this will develop love for one another and dispel hostility.

(Mishkat-ul-Masabih, vol. 2, pp. 171, Hadees 4693)

There is a good news for the people who shake hands at the time of meeting, that their Du'a is accepted and forgiveness is bestowed upon them even before they separate their hands. Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated, the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: When two Muslims met, held each other's hand (i.e., shook hands), it is upon the Mercy and Favour of Allah عَزَّوَجَلَّ to answer their Du'a and they will be forgiven before they separate their hands. And the people who gather and make Zikr of Allah عَزَّوَجَلَّ having no aim except for pleasing Allah عَزَّوَجَلَّ, then a proclaimer announces from the sky, 'Stand up! You have been forgiven; your sins have been turned into good deeds.' *(Al-Musnad Imam Ahmad, vol. 4, pp. 286, Hadees 12454)*

By the blessings of shaking hands, sins of both Islamic brothers are forgiven. The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: When a Muslim meets his Muslim brother and holds his hand (i.e. shakes hands), their sins fall like the leaves of a dry tree in a strong windstorm. And their sins are forgiven even if they are equal to the foam of the ocean. *(Shu'ab-ul-Iman, vol. 6, pp. 473, Hadees 8950)*

First of all, the Yemeni Islamic brothers got the privilege to shake hands with the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said: When the people of

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Yemen came to the blessed court of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The people of Yemen have come to you and they are the first men who have shaken hands after coming.' *(Sunan Abi Dawood, vol. 4, pp. 453, Hadees 5213)*

Shaking hands along with saying Salam completes Salam. Sayyiduna Abu Umamah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated, the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Complete visit to a sick person is that one places his hand on sick person's forehead and asks how he is, and complete Salam is that one should shake hands too.'

(Sunan-ut-Tirmizi, vol. 4, pp. 334, Hadees 2740)

Dear Islamic brothers! Meeting people with smiling face is from courtesy and politeness. The Blessed and Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'You cannot please people with your wealth but your courtesy and smiling appearance can please them.'

(Shu'ab-ul-Iman, vol. 6, pp. 253, Hadees 8054)

Embracing others on happy occasions is a Sunnah. *(Mirat-ul-Manajih, vol. 6, pp. 359)*

Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا said: Zayd Bin Haaris رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ came to Madinah and the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was in my house. Sayyiduna Zayd رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ came there and knocked on the door. The Greatest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم stood up, dragging his garment, went towards him, embraced him and kissed him.

(Sunan-ut-Tirmizi, vol. 4, pp. 335, Hadees 2741)

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم called Sayyiduna Abu Zar Ghifari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. When he came, the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم embraced him with great affection. Sayyiduna Ayyub Bin Basheer رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that a man said that he asked Sayyiduna Abu Zar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ: Would the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم shake hands with you when you met him? He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ replied, 'I never met him but the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would shake hand with me.' (i.e., whenever I had the privilege to meet him, the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم did shake hands.) One day, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم sent a message for me when I was not at home. When I came, I was informed. I came to him. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was on a wooden-plank. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم embraced me and that was (extremely) better and (much) better. *(Sunan Abi Dawood, vol. 4, pp. 453, Hadees 5214)*

When Sayyiduna Ja'far رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ came in the blessed court of the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم embraced him too. Sayyiduna

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Sha'abi رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: When the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم met Ja'far Bin Abi Taalib رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم embraced him and kissed between his eyes.

(Ibid, vol. 4, pp. 455, Hadees 5220)

Dear Islamic brothers! The fortunate blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم used to get the privilege to kiss the blessed hands of the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Narrating a parable, Sayyiduna Ibn 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا said: We came near the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and kissed his (blessed) hands. *(Sunan Abi Dawood, vol. 4, pp. 456, Hadees 5223)*

The blessed companions would kiss the blessed hands and feet of Noblest Rasool

Sayyiduna Zaari' رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that when the delegation of the 'Abdul Qays tribe came in the court of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, he was also the part of the delegation that time. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said: When we returned to Madinah from our destinations, we quickly came to the blessed court of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and kissed the blessed hands and feet of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

(Ibid, vol. 4, pp. 456, Hadees 5225)

The great spiritual guide and mentor of 'Aaliyyah Chishtiyyah order, Sayyiduna Baba Fareeduddin Ganj Shakar رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ said: Kissing the hands of the Shaykhs and scholars رَحِمَہُمُ اللّٰہُ تَعَالٰی is undoubtedly the source of blessings in the world and the Hereafter. Someone once saw a pious man in his dream after his death and asked him, ﴿مَا فَعَلَ اللّٰہُ بِكَ؟﴾ i.e., *how did Allah* عَزَّوَجَلَّ *treat you?* He replied: All good and bad deeds of the world were put in front of me, and the situation led to such an extent that it was commanded to take me to Hell. This command was about to be carried out when it was said, 'Stop! Once he kissed the hands of Khuwajah Shareef رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ in the Jami' Masjid of Damascus. Because of that, We have forgiven him. *(Israar-ul-Awliya, pp. 113)*

رحمتِ حق بہا، نہ مے جُوید رحمتِ حق بہانہ مے جُوید

Translation: The mercy of Allah عَزَّوَجَلَّ *does not seek price. He* عَزَّوَجَلَّ *grants mercy even for minor deeds.*

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Furthermore, the Shaykh of Shaykhs Baba Fareeduddin رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has said: On the Day of Judgement, a lot of sinners will be forgiven and they will seek salvation from the torment of Hell due to kissing the blessed hand of the pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی. *(Ibid)*

Also shake hands while leaving. A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has written: The clarification of this being a Sunnah has not been read by me, but the origin of handshake is proved by blessed Hadees, so this will also be considered permissible.

(Bahar-e-Shari'at, vol. 3, part 16, pp. 471)

- After every [congregational] Salah, people shake hands with one another, this is permissible. *(Rad-dul-Muhtar, vol. 9, pp. 682)*

- Embracing is called Mu'anaqah [مُعَانَقَه], and this is also proven by the Noblest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. *(Sunan Abi Dawood, vol. 4, pp. 455, Hadees 5220)*

- Do not embrace when wearing only Tahband (piece of cloth used to cover lower part of the body) or wearing the trousers. Rather, one should at least be covered with a Kurta (long shirt) or a shawl. *(Bahar-e-Shari'at, vol. 3, part 16, pp. 471)*

- Embracing on the occasions of Eids is permissible. *(Ibid)*

- Kissing hands and feet of scholars is permissible. *(Ibid, pp. 472)*

- Kissing hands and feet entails cautiousness that it should not bring about Fitnah (turmoil). مَعَاذَ اللّٰه عَزَّوَجَلَّ, if somebody shakes hands, hugs, kisses hands and feet or forehead of an Islamic brother for lust, it is impermissible.

(Ibid, pp. 472; summarized)

- Kissing the hands and feet of parents is also permissible.

- Standing up out of respect for any practising scholar and virtuous Islamic brother is not only permissible but also a recommended act but that scholar or righteous person should not consider himself worthy of respect and should not wish that people should stand for him. If somebody does not stand out of respect, he should not bear malice at all. *(Derived from: Fatawa Razawiyyah, vol. 23, pp. 719)*

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14 Madani pearls of shaking hands

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰى are also included in them. No deed can be declared to be 'Sunnah of the Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم' unless it is known for sure.

1. When two Muslims meet, it is Sunnah to shake both hands after saying Salam.

2. Say Salam upon leaving, you can also shake hands.

3. It is the saying of our Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'When two Muslims shake hands while meeting and ask after each other's health, Allah عَزَّوَجَلَّ descends hundred blessings between them, out of which ninety-nine blessings are for the one meeting and asking after the health of his brother warmly.

(Al-Mu'jam-ul-Awsat, vol. 5, pp. 380, Hadees 7672)

4. When two friends meet each other, shake hands, and recite Salat upon the Nabi (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم), their past and future sins are forgiven before they separate. *(Shu'ab-ul-Iman, vol. 6, pp. 471, Hadees 8944)*

5. While shaking hands; if possible, recite the following Du'a as well after reciting Salat-'Alan-Nabi:

يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ

Translation: May Allah عَزَّوَجَلَّ forgive us and you.

6. The Du'a that two Muslims make while shaking hands will اِنْ شَآءَاللّٰه عَزَّوَجَلَّ be answered and both will be forgiven before they part their hands.

(Musnad Imam Ahmad, vol. 4, pp. 286, Hadees 12454)

7. Shaking hands removes enmity.

8. The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: The Muslim who shakes hands with his Muslim brother and there is no hatred in their hearts against each other, Allah عَزَّوَجَلَّ will forgive their past sins before they part their hands and whoever looks at his

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Muslim brother with affection and does not have hatred for him in his heart, then the sins of both will be forgiven before the gaze returns back.

(Kanz-ul-'Ummal, vol. 9, pp. 57, Hadees 25358)

9. You can shake hands as many times as you meet.

10. Shaking hands with one hand from both sides is not a Sunnah, shaking hands with both hands is a Sunnah. *(Rad-dul-Muhtar, vol. 9, pp. 629)*

11. Some people just touch each others' fingers; this is not the Sunnah either.

12. It is Makruh to kiss one's own hand after shaking hands. The people who have the habit of kissing their palm after handshake should give up the habit.

(Bahar-e-Shari'at, vol. 3, part 16, pp. 472; summarized)

13. If shaking hands with an attractive boy leads to lust, then it is impermissible to shake hands with him and if looking at him causes lust, now even looking at him is a sinful act. *(Durr-e-Mukhtar, vol. 2, pp. 98)*

14. The Sunnah of shaking hands is that both the palms are empty, having no handkerchief in the hand and the palm should touch the palm. *(Rad-dul-Muhtar, vol. 9, pp. 629)*

One of the best sources of learning Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Rasool.

Lootnay rahmatayn, Qafilay mayn chalo
Seekhnay Sunnatayn, Qafilay mayn chalo
Haun gi hal mushkilayn, Qafilay mayn chalo
Pao gey barakatayn, Qafilay mayn chalo

To learn the Sunnahs, travel with the Madani Qafilah
To reap mercies, travel with the Madani Qafilah
Pains will ease, travel with the Madani Qafilah
Blessings you will reap, travel with the Madani Qafilah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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O Beloved Allah عَزَّوَجَلَّ! Grant us the ability to say Salam to every Muslim and shake hands with smiling face.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Sunnahs and manners of talking

Dear Islamic brothers! We need to talk all the time. We keep talking even unnecessarily, though it is very harmful. It is better to observe silence than talking unnecessarily. Therefore, in connection with the blessed conversation of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, Sunnahs, manners and excellence of silence are mentioned below.

The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would talk so impressively and slowly that the listener would memorise it easily. Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا has stated, 'The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to talk so clearly and with pauses that every listener would memorise it.' *(Al-Musnad Imam Ahmad, vol. 10, pp. 115, Hadees 26269)*

When speaking to someone, there should be a specific purpose of conversation, and always talk to the people according to their psychology and tolerance as it is said ﴿كَلِّمُوا النَّاسَ عَلٰى قَدْرِ عُقُوْلِهِمْ﴾ (i.e., *speak to the people according to their wisdom*) i.e., conversation should not be made in a way that others do not understand it, words should also be simple and clear, difficult words should not be used as difficult words will establish your superiority of knowledge on others, but they will not understand a single word.

Always abstain your tongue from foul conversation. Sayyiduna 'Uqbah Bin 'Aamir رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, I asked, 'O Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! What is salvation?' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم answered, 'Keep your tongue abstained from foul conversation.'

(Sunan-ut-Tirmizi, vol. 4, pp. 182, Hadees 2414)

Dear Islamic brothers! If we use our tongue the right way, whatever blessings we obtain will benefit our entire body. If we do not use it the right way and abuse others etc., then whether tongue suffers or not, other physical parts will bear the brunt. Sayyiduna Abu Sa'eed Khudri رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: When human wakes up in the morning, his limbs say to the tongue while bowing, 'Fear

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Allah عَزَّوَجَلَّ in our matter! Because we are associated with you, if you remain straight we will also remain straight, and if you are crooked, we will also be crooked.'

(Al-Musnad Imam Ahmad, vol. 4, pp. 190, Hadees 11908)

Habit of laughing and joking amongst each other sometimes costs [people] dear. Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'Do not laugh and joke amongst each other, it (in jest) inculcates hatred into your hearts and the foundations of evil acts strengthen in the hearts.' *(Kimiya-e-Sa'adat, vol. 2, pp. 563)*

12 Madani pearls of conversation

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَہُمُ اللّٰہُ تَعَالٰی are also included in them. No deed can be declared to be 'Sunnah of the Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم unless it is known for sure.

1. Talk smilingly and cheerfully.

2. With the intention of pleasing Muslims, talk to the elders with respect and to youngsters with affection اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ, in addition to earning reward, you will hold a respectful status before both of them.

3. Talking loudly as if you are shouting, like many friends frankly do when talking to each other these days, is not a Sunnah.

4. Whether it is a new-born baby [or child of any age], with good intentions, make it your habit to talk to him with good manners. اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ, your manners will improve and the child will also learn manners.

5. During conversation, touching private parts, removing dirt from the body with the fingers, repeatedly touching nose in front of others, or inserting finger into the nose or ear, repeatedly spitting are disliked acts, others find them offensive.

6. Keep listening to the other person calmly as long as he is speaking. It is not a Sunnah to start saying what you want to say by cutting him short.

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7. Do not laugh whilst talking, or rather in any situation. The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم never laughed.

8. Excessive talking and laughing destroys a person's dignity.

9. The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: When you see a man who has been blessed with the blessings of deviating away from this world and speaking less, then adopt his proximity and company, for he is blessed with wisdom.'

(Sunan Ibn Majah, vol. 4, pp. 422, Hadees 4101)

10. The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'The one who keeps silent, attains salvation.' *(Sunan-ut-Tirmizi, vol. 4, pp. 225, Hadees 2509)*

    It is stated in the book *Mirat-ul-Manajih*: Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated: There are four kinds of conversations: (1) Completely harmful (2) Completely beneficial (3) Both beneficial and harmful (4) Neither harmful nor beneficial.

    It is necessary to always abstain from completely harmful conversation; do make the conversation that is completely beneficial. If conversation is both, beneficial and harmful, then be cautious, it is better to abstain from it, and the fourth type of conversation is a waste of time, it is difficult to distinguish between these conversations, therefore, silence is better. *(Mirat-ul-Manajih, vol. 6, pp. 464)*

11. When speaking to someone, there should be a specific purpose of conversation, and always talk to people according to their psychology and tolerance.

12. Always avoid using foul and indecent language. Refrain from swearing. Remember! Swearing at a Muslim without Shar'i permission is absolutely Haraam.

(Fatawa Razawiyyah, vol. 21, pp. 127)

    And Heaven is Haraam [forbidden] for the one using obscene language. The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'Heaven is Haraam for the person using foul language.' *(Kitab-us-Samt, vol. 7, pp. 204, Hadees 325)*

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Seekhnay Sunnatayn, Qafilay mayn chalo
Haun gi hal mushkilayn, Qafilay mayn chalo
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Pains will ease, travel with the Madani Qafilah
Blessings you will reap, travel with the Madani Qafilah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

O our Beloved Allah عَزَّوَجَلَّ! Grant us the ability to act upon the Sunnahs and manners of talking.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sunnahs and manners of entering and leaving home

Dear Islamic brothers! We need to go our home or visit our relatives and friends everyday. We should know the Sunnah-conforming way of entering home. When we go to somebody's home, should we stand in front of one's door or at the side of it? And how to seek permission? If the permission is not granted, what should be done? What are the blessings of reciting Du'a while leaving the home? What should be recited if nobody is at home? There are many Sunnahs and manners in regards to entering home and seeking permission etc.

Say Salam when entering and leaving your home. The Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'When you enter home, say Salam to the household, and say Salam when you leave. *(Shu'ab-ul-Iman, vol. 6, pp. 447, Hadees 8845)*

A great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has mentioned on page 9, volume 6 of *Mirat-ul-Manajih*: Some pious saints have been observed to

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recite ﴿بِسْمِ اللّٰه﴾ and ﴿قُلْ هُوَ اللّٰه﴾ when they entered the home for the first time in the day, because it brings blessings to sustenance and unity to home.

Whoever enters home without invoking the name of Allah عَزَّوَجَلَّ, Satan also enters with him. Sayyiduna Jabir رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated, the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: When a person does Zikr of Allah عَزَّوَجَلَّ at the time of entering home and eating food, Satan says [to himself], 'You can neither spend tonight here nor get the food', and when the man enters home without mentioning the name of Allah عَزَّوَجَلَّ, the Satan says, 'Tonight will be spent here', and when the man does not mention the name of Allah عَزَّوَجَلَّ at the time of eating food, Satan says, 'You have found both, shelter and food.'

(Sahih Muslim, pp. 1116, Hadees 2018)

When any fortunate person recites Du'a of leaving home when leaving his home, he remains safe from every calamity until he returns. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ there are countless blessings in obeying the Sunnah of Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: When a man comes out of the door of his home, two angels are appointed on him. When he recites ﴿بِسْمِ اللّٰه﴾, angels say, 'You have adopted the right path', and when the man recites ﴿لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ﴾, angels say, 'Now you are safe from every calamity'. When the man recites ﴿تَوَكَّلْتُ عَلَى اللّٰهِ﴾, angels say, 'You do not need assistance of anybody else now.' Then his two Satans who are appointed on him, meet him, angels say, 'Now what do you want to do with him? He has chosen the right path, has been safe from all the calamities, and except the help of Allah عَزَّوَجَلَّ, he has become needless of other's help.'

(Sunan Ibn Majah, vol. 4, pp. 292, Hadees 3886)

When you need to go to someone's home, first seek permission to enter the home. When you enter, first, say Salam, then start conversation.

(Bahar-e-Shari'at, vol. 3, part 16, pp. 452; summarized)

It's narrated by Sayyiduna Abu Musa Ash'ari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Rasool of Rahmah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Seek permission thrice; if it is granted, alright [i.e. enter], otherwise, go back.' *(Sahih Muslim, pp. 1186, Hadees 2153)*

Whoever seeks permission to enter the home without saying Salam, he should not be granted permission to enter. Sayyiduna Jabir رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Noblest

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Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The person who doesn't start with a Salam, do not grant him permission.' *(Shu'ab-ul-Iman, vol. 6, pp. 441, Hadees 8816)*

The wisdom behind seeking permission to enter a home is that the person from outside does not happen to see inside the home immediately. While the person coming is saying Salam and asking permission from outside, the household can manage to take the veil etc. Sayyiduna Sahl Bin Sa'd رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ narrated, the Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The command of seeking permission has been given due to eyes (so that the secrets of private life of household cannot be disclosed). *(Sahih Muslim, pp. 1189, Hadees 2156)*

Seeking permission before entering someone's home is Sunnah. It is better to seek permission in this way, '﴿اَلسَّلَامُ عَلَيْكُمْ﴾; *may I come in?*' *(Mirat-ul-Manajih, vol. 6, pp. 346)*

Sayyiduna Rib'ee Bin Haraash رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ said: A man from Banu 'Aamir told us that he asked the Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم for permission, the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was at home. He asked, 'May I enter?' The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to his servant, 'Go out to this man and teach him how to ask permission, ask to him say in this way, '﴿اَلسَّلَامُ عَلَيْكُمْ﴾ may I enter?' The man heard the saying of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and asked, '﴿اَلسَّلَامُ عَلَيْكُمْ﴾! May I enter?' The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم permitted him and he entered. *(Sunan Abi Dawood, vol. 4, pp. 443, Hadees 5177)*

Sayyiduna Kaladah Bin Hanbal رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ said: I came to the blessed court of Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. When I entered and did not say Salam, the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Return, then say in this way: ﴿اَلسَّلَامُ عَلَيْكُمْ﴾; May I come in?'

(Ibid, vol. 4, pp. 442, Hadees 5176)

If somebody sends someone to call you, and you go along with the person [who came to call you], then there is no need to seek permission, the person with you is 'permission' himself.

Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ said, the Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: When any one of you is called and he comes along with the messenger, then this is his permission. *(Ibid, vol. 4, pp. 447, Hadees 5190)*

In another narration, it is stated that for a man to send someone for somebody is permission from him. *(Ibid, Hadees 5189)*

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One should clear his throat in order for others to sense his presence. Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْکَرِیْم said: I would once visit the blessed court of the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم at night and once during the day. When I visited him at the night, he صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم would clear his throat for me. *(Sunan Ibn Majah, vol. 4, pp. 206, Hadees 3708)*

Dear Islamic brothers! When visiting somebody's home, While passing through the door and moving [from one room] to the other, we should clear our throat so that other household can sense our presence and respond appropriately.

Stand aside when there is no curtain on the door. Sayyiduna 'Abdullah Bin Busr رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ narrated: When the Noblest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم would come to door of anyone, he صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم would not stand in front of the door. On the contrary, he صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم would stand at right or left side and say: ﴿اَلسَّلَامُ عَلَیْکُمْ﴾, ﴿اَلسَّلَامُ عَلَیْکُمْ﴾ and this was because there were no curtains on the doors in those days.

(Sunan Abi Dawood, vol. 4, pp. 446, Hadees 5186)

When somebody visits someone's home, the person answering the door from inside should ask, 'Who is there?' The visitor should not say, '*Me*', as it is common these days. The visitor should tell his name. Saying '*Me*' in reply is not liked by the Noblest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. *(Bahar-e-Shari'at, vol. 3, part. 16, pp. 453)*

Sayyiduna Jabir رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ narrated: I came to the court of the Beloved and Blessed Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم and the door was open. He صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم asked, 'Who is that?' I replied, 'Me'. He صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said, 'Me who?' [What do you mean by me?], it was as if he صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم disliked it. *(Sahih Bukhari, vol. 4, pp. 171, Hadees 6250)*

One shouldn't peek into someone's home. Sayyiduna Anas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated, the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم was sitting in his [blessed] home. A man peeped into [see] him. The Noblest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم aimed point of the spear at him. Therefore, he stepped back. *(Sunan-ut-Tirmizi, vol. 4, pp. 325, Hadees 2717)*

Similarly, on another occasion, when the Noblest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم was at his blessed dwelling, a person peeped through a hole. The Noblest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم expressed displeasure. Sayyiduna Sahl Bin Saa'idi رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ narrated: A man peeped through a hole into the blessed home of the Holy Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم, while the Noblest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم was scratching his blessed head with an iron comb.

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He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: If I had my attention towards you that you were looking [through the hole], I would have pierced your eye with it [i.e., the comb]. The order of taking permission is surely for protection from sight. *(Sunan-ut-Tirmizi, vol. 4, pp. 325, Hadees 2717)*

Dear Islamic brothers! While refraining from peeping into others' homes, we should keep the doors and windows of our homes closed or draw the simple curtains etc. across the doors and windows so that we are safe from being unveiled.

Do not criticize the arrangements of [others'] home unnecessarily which may hurt the feelings of the host. However, if you see something impermissible such as pictures of living things etc., make them understand kindly. If possible, present some gift, no matter how low it may be in price, it will develop love.

Whatever is served to eat or drink, accept it unless there is a genuine reason (for refusing it). Do not show disapproving expression even if you do not like it. It will discourage and hurt the host.

12 Madani pearls about entering and leaving home

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَہُمُ اللّٰہُ تَعَالٰی are also included in them. No deed can be declared to be the 'Sunnah of the Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم' unless it is known for sure.

1. When leaving the home, recite this Du'a:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

Translation: Allah عَزَّوَجَلَّ *in the name of, I have put my trust in Allah* عَزَّوَجَلَّ*, there is no power (to abstain from evil) or might (to do good) except from Allah* عَزَّوَجَلَّ*.*

(Sunan Abi Dawood, vol. 4, pp. 420, Hadees 5095)

By the blessings of reciting this Du'a, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ you will stay on the right path, you will be protected from calamities, and you will be bestowed with the help of Allah عَزَّوَجَلَّ.

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2. The Du'a for entering the home is:

اَللّٰهُمَّ اِنِّیۡۤ اَسۡئَلُكَ خَیۡرَ الۡمَوۡلَجِ وَ خَیۡرَ الۡمَخۡرَجِ
بِسۡمِ اللّٰهِ وَ لَجۡنَا وَ بِسۡمِ اللّٰهِ خَرَجۡنَا وَ عَلَی اللّٰهِ رَبِّنَا تَوَكَّلۡنَا

Translation: O Allah عَزَّوَجَلَّ, I ask You for the goodness of entering and exiting, we enter (the home) with the name of Allah عَزَّوَجَلَّ and exit the home with the name of Allah عَزَّوَجَلَّ and we put our trust in Allah عَزَّوَجَلَّ, our Rab عَزَّوَجَلَّ.

(Ibid, vol. 4, pp. 420, Hadees 5096)

After reciting this Du'a, say Salam to your household, then present your Salam to the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, then recite Surah Al-Ikhlas. اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ, there will be blessings in your sustenance and protection from domestic disputes.

3. Say Salam to the Maharim and Mahrimaat (e.g. your mother, father, brothers, sisters, children and wife etc.) upon entering and leaving home.

4. The one who enters the home without reciting the name of Allah عَزَّوَجَلَّ, for example without reciting ﴿بِسۡمِ اللّٰہ﴾, Satan also enters along with him.

5. If you enter a home where no one is present (even if it is your own home), then say:

اَلسَّلَامُ عَلَیۡنَا وَ عَلٰی عِبَادِ اللّٰهِ الصّٰلِحِیۡنَ

Translation: Salam be upon us and the righteous bondmen of Allah.

The angels will reply to this Salam. *(Rad-dul-Muhtar, vol. 9, pp. 682)*

Or say the following:

اَلسَّلَامُ عَلَیۡكَ اَیُّهَا النَّبِیُّ

Translation: O Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, Salam be upon you.

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As the sacred and blessed soul of the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is present in the homes of Muslims. *(Sharh-ush-Shifa lil-Qaari, vol. 2, pp. 118)*

6. When you want to enter someone's home, say like this, '﴿اَلسَّلَامُ عَلَيْكُمْ﴾, *may I come in?*'

7. If permission is not granted to enter the home, return happily, perhaps, householder did not grant permission due to some compulsion.

8. When someone knocks on your door, it is Sunnah to ask: 'Who is it?' The person knocking should say his name, for example, '*Muhammad Ilyas*'. On this occasion, it is not Sunnah to say '*Madinah*', '*it is me*', '*open the door*', etc. instead of saying the name.

9. Stand to a side of the door after telling your name in reply so when the door opens, your gaze does not fall inside the home straightaway.

10. It is prohibited to peep into someone's home. In front of some people's homes, there are sometimes homes of other people at a lower level. Therefore, one must be cautious while looking out from the balcony etc., to ensure that his gaze does not fall in their homes.

11. Upon visiting someone's home, do not criticize the arrangements of their home unnecessarily. It may hurt their feelings.

12. Upon leaving, make Du'a for the members of the household, show your gratitude towards them, say Salam, and if possible, give any Sunnah-inspiring booklet etc. as a gift.

One of the best sources of learning Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Rasool.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

O our Beloved Allah عَزَّوَجَلَّ! Enable us to act upon the Sunnahs of entering and leaving home.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

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Sunnahs and manners of travelling

Dear Islamic brothers! We often need to travel and many fortunate Islamic brothers are even privileged to travel in the path of Allah, with Madani Qafilah of devotees of the Rasool. Therefore, we should try to learn some Sunnahs and manners of travelling too, so that we can make our journey a source of reward by acting upon them.

If possible, journey should be started on Thursday, because it is Sunnah to start a journey on Thursday. *(Ashi'a-tul-Lam'aat, vol. 5, pp. 161)*

Sayyiduna Ka'b Bin Maalik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم set out for the Battle of Tabook on Thursday and he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم liked to set out on a journey on Thursday. *(Sahih Bukhari, vol. 2, pp. 496, Hadees 2950)*

If it is convenient, travel in the night because distance at night is covered quicker as Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated, the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Travel at night, as the earth is folded at night.' *(Sunan Abi Dawood, vol. 3, pp. 40, Hadees 2571)*

If some Islamic brothers travel together in shape of a caravan, they should appoint one as Ameer [leader]. Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated, the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'When three men set out on a journey, they should appoint one of them as [their] Ameer.' *(Sunan Abi Dawood, pp. 51, 52, vol. 3, Hadees 2609)*

Dear Islamic brothers! Nigran of Madani Qafilah should be courteous, sincere and selfless and should look after his travelling companions. If travelling companions of Madani Qafilah are offended at something or have any discord or displeasure among one another, [Ameer should] resolve it wisely and justly. Appointees must not be negligent in fulfilling the instructions of Nigran of Qafilah as long as he gives the instructions in accordance with Shari'ah. Keep the morale high during the journey. Sometimes, fatigue of journey or difference of opinions causes ill feelings. In these situations, exercise a great deal of patience and forbearance and continue to resolve all issues and matters with affection.

Upon leaving, meet your friends and family and apologize to them for your faults; forgiving from the bottom of heart is necessary for those who are requested to forgive. *(Bahar-e-Shari'at, vol. 1, part 6, pp. 1052)*

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Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'The one whose brother comes to him to apologize, should accept his apology whether he is right or wrong, whoever does not do so will not come to my Hawd [the pool of Paradise].' *(Al-Mustadrak, vol. 5, pp. 213, Hadees 7340)*

Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'On the Day of Judgement, when people will be standing for accountability, one announcer will make the announcement: Whoever owes Allah عَزَّوَجَلَّ something, stand up and enter Jannah. (But no one will stand up.) Then the announcer will make the announcement for the second time: Whoever owes Allah عَزَّوَجَلَّ something, stand up. (People will ask in amazement): How can one owe Allah عَزَّوَجَلَّ something? They will be answered: (Those) who used to forgive others. The announcer will make the announcement for the third time: Whoever owes Allah عَزَّوَجَلَّ something, stand up and enter Jannah. Thus, some thousands of people will stand and enter Jannah without accountability.'

(Al-Mu'jam-ul-Awsat, vol. 1, pp. 542, Hadees 1998)

If it is not a Makruh time, offer 4 Rak'aat Nafl Salah with 'اَلْحَمْد' and 'قُلْ' at home wearing travelling clothes before going out. Those Rak'aat will protect family and possession until your return, then depart from your Masjid; if it is not Makruh time, offer 2 Rak'aat in the Masjid too.

Whenever we embark on a journey, we should entrust our family and possession to Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ is the Best Protector. If possible, one should say the following words to the family before embarking on a journey:

اَسْتَوْدِعُكَ اللّٰهَ الَّذِیْ لَا یُضِیْعُ وَدَائِعَهٗ

Translation: I give you in custody of Allah عَزَّوَجَلَّ, Who does not destroy entrusted things.

(Sunan Ibn Majah, vol. 3, pp. 372, Hadees 2825)

The Islamic brothers who travel for business should recite the following 5 Surahs completely: (1) Surah Al-Kafiroon (2) Surah An-Nasr [سُوْرَۃُ النَّصْر] (3) Surah Al-Ikhlas (4) Surah Al-Falaq (5) Surah An-Naas.

The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said to Sayyiduna Jubayr Bin Mut'am رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ: O Jubayr! Do you want to be better amongst your companions and exceed them in having the provisions for the journey when you embark on journey? (Meaning, you attain prosperity and become free from care and worries during the journey.) He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, recite these five Surahs: (1) Surah Al-Kafiroon till the end (2) Surah An-Nasr till the end (3) Surah Al-Ikhlas till the end (4) Surah Al-Falaq till the end (5) Surah An-Naas till the end.

Recite every Surah with ﴿بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ﴾ and complete it with ﴿بِسْمِ اللّٰہِ﴾. (In this way, ﴿بِسْمِ اللّٰہِ﴾ will be recited 6 times with these 5 Surahs.) Sayyiduna Jubayr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said: I started reciting them [those Surahs] and I began to remain the most prosperous and free from the care and worries of the provisions of the journey amongst all my travelling companions throughout my journey. *(Kanz-ul-'Ummal, vol. 6, pp. 314, Hadees 1745)*

While traveling in a bus, train, etc., recite: ﴿بِسْمِ اللّٰہِ﴾, ﴿اَللّٰہُ اَکْبَرُ﴾ and ﴿سُبْحٰنَ اللّٰہِ﴾ three times; ﴿لَآ اِلٰہَ اِلَّا اللّٰہُ﴾ one time, then recite

سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَ مَا كُنَّا لَهٗ مُقْرِنِیْنَ ﴿۱۳﴾ وَ اِنَّاۤ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ﴿۱۴﴾

Purity is to Him, Who has given this ride in our control, and we did not have the strength for it. And indeed we have to return to our Lord.

[Kanz-ul-Iman (Translation of Quran)] (Part 25, Surah Az-Zukhruf, Ayah 13, 14)

(Fatawa Razawiyyah, vol. 10, pp. 728)

When you get on a boat, recite this Du'a, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ you will be protected from drowning:

بِسْمِ اللّٰهِ مَجْرٖىهَا وَ مُرْسٰىهَا ؕ اِنَّ رَبِّیْ لَغَفُوْرٌ رَّحِیْمٌ ﴿۴۱﴾

Upon Allah's name is its movement and its stopping; indeed my Lord is surely Oft Forgiving, Most Merciful. *[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, Ayah 41)*

(Fatawa Razawiyyah, vol. 10, pp. 729)

Keep making the Zikr of Allah عَزَّوَجَلَّ during the journey. When on train, bus etc., recite ﴿بِسْمِ اللّٰهِ﴾, ﴿اَلْحَمْدُ لِلّٰهِ﴾, ﴿اَللّٰهُ اَكْبَرُ﴾ and ﴿سُبْحٰنَ اللّٰهِ﴾ three times each and recite ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ﴾ once.

Dear Islamic brothers! Whenever you travel, keep making Zikr and reciting Salat-'Alan-Nabi or keep making individual efforts keeping this great aim in view, '*I must strive to reform myself and people of the entire world*'. Angel will protect us all way long during our journey if we remain busy making Zikr of Allah عَزَّوَجَلَّ and if مَعَاذَ اللّٰه عَزَّوَجَلَّ we keep listening to music or making fun and jokes uselessly, Satan will join us as the Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: Whoever pays his attention towards Allah عَزَّوَجَلَّ and remains engaged in the Zikr of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ appoints an angel for him; and whoever remains engaged in idle talks and indecent poetry, Allah عَزَّوَجَلَّ designates a Satan for him. *(Al-Hasan Al-Haseen, pp. 83)*

Reward of travelling in the path of Allah

Sayyiduna Abu Umamah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: The person whose face is covered with dust in the path of Allah, Allah عَزَّوَجَلَّ will grant him protection from the smoke of Hell on the Day of Judgement, and the person whose feet are covered with dust in the path of Allah, Allah عَزَّوَجَلَّ will protect his feet from hellfire on the Day of Judgement. *(Al-Mu'jam-ul-Kabeer, vol. 8, pp. 96, Hadees 7482)*

Whenever you travel with Madani Qafilah, always get off together at same place because Sayyiduna Abu Sa'labah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ stated: When people got off at their destination, they would disperse. The Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Your act of dispersing is from Satan.' After that, whenever the blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم would get off at any destination, they would stay together. *(Sunan Abi Dawood, vol. 3, pp. 58, Hadees 2628)*

During the journey, if you come across a needy person, you should help him. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, this act will carry more reward, because sometimes, traveller himself becomes needy and if he still helps others, then who can imagine his reward? Sayyiduna Abu Sa'eed Khudri رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: We were accompanying the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم on a journey when a person came riding an animal and began to move it to left and right side. The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Whoever has a spare riding [animal] should

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give it to the one who does not have any riding [animal], and whoever has additional provision should give it to the one who does not have any provision.' We even felt to the extent that no one amongst us had any right on his additional possession.

(Sunan Abi Dawood, vol. 2, pp. 175, Hadees 1663)

It is Sunnah to say ﴿اَللّٰهُ اَكْبَرُ﴾ when going up the stairs, walking upwards or our bus etc. is passing through such a street that goes upwards. Moreover, it is Sunnah to say ﴿سُبْحٰنَ اللّٰهِ﴾ when coming down the stairs, or walking downwards. Sayyiduna Jabir رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: We would say ﴿اَللّٰهُ اَكْبَرُ﴾ when climbing upwards, and we would say ﴿سُبْحٰنَ اللّٰهِ﴾ when coming downwards. *(Sahih Bukhari, vol. 2, pp. 307, Hadees 2994)*

Traveller should not be negligent in Du'a, because as long as he is on journey, his Du'a is accepted. In fact, his Du'a is accepted until he reaches his home. Similarly, Du'a of an oppressed person and Du'a of parents in their children's favour are also answered. Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: Three kinds of supplications are accepted, there is no doubt about their acceptance: The supplication of the oppressed, the supplication of the traveller, and the supplication of father for his son. *(Sunan-ut-Tirmizi, vol. 5, pp. 280, Hadees 3459)*

When you get off at destination, recite the following Du'a from time to time, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ you will be safe from every loss:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّآمَّاتِ مِنْ شَرِّ مَا خَلَقَ

Translation: I seek refuge in the perfect words of Allah عَزَّوَجَلَّ from the evil that is created by Him. *(Kanz-ul-'Ummal, vol. 6, pp. 301, Hadees 17508)*

When [you are] scared of an enemy, recite Surah Lee-Aeelaaf [Quraysh]. اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ you will be safeguarded from every evil. *(Al-Hasan Al-Haseen, pp. 80)*

When help is required in any trouble, it is stated in the blessed Hadees: Call out three time in this way: ﴿اَعِيْنُوْنِيْ يَا عِبَادَ اللّٰه﴾ *O the bondmen of Allah! Help me.* *(Ibid, pp. 82)*

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When returning from the journey, it is blessed Sunnah to bring a gift for the family. The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'When one returns from the journey, he should bring some gift for the family, even if he brings stones in his pouch.'

(Kanz-ul-'Ummal, vol. 6, pp. 301, Hadees 17502)

"When one returns from the journey, he should bring some gift for the family, even if he brings stones in his pouch."

Upon returning from journey, it is Sunnah to offer two Rak'aat Nafl in your Masjid. Sayyiduna Ka'b Bin Maalik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: Whenever the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would return from journey, first, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would go to the Masjid and offer two Rak'aat (Nafl Salah) before sitting there.

(Sahih Bukhari, vol. 2, pp. 336, Hadees 3088)

Dear Islamic brothers! Always remain associated with the Madani environment of Dawat-e-Islami in order to become virtuous, keep practising Madani In'amaat, attend the weekly congregation of Dawat-e-Islami from start to finish, after performing the Salah with first Takbeer in the Masjid where the congregation is held. In order to learn Sunnahs, every Islamic brother should travel with at least a 12-month Madani Qafilah of Dawat-e-Islami in his lifetime, a consecutive 30-day Madani Qafilah every 12 months, and at least with a 3-day Madani Qafilah every month.

O our Beloved Allah عَزَّوَجَلَّ! Whenever we have to travel, enable us to make the entire journey according to Sunnah and bless us with the privilege of travelling to Haramayn Tayyibayn again and again. Furthermore, bless us with the privilege of travelling with the Madani Qafilah with the devotees of Rasool.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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Qafilay mayn Chalo

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

Lootnay rahmatayn, Qafilay mayn chalo
Seekhnay Sunnatayn, Qafilay mayn chalo

Chaaho ger barakatayn, Qafilay mayn chalo
Pao gey 'azmatayn, Qafilay mayn chalo

Haun gi hal mushkilayn, Qafilay mayn chalo
Khatm haun shaamatayn, Qafilay mayn chalo

Taybah ki justuju, Hajj ki ger aarzu
Hay bata doon tumhayn, Qafilay mayn chalo

Ger Madinay ka gham, chahiye chashm-e-nam
Laynay yeh na'matayn, Qafilay mayn chalo

Dukh ka darmaa milay aayain gey din bhalay
Khatm haun gerdishayn, Qafilay mayn chalo

Daytay hayn fayz-e-'aam Awliya-e-Kiraam
Khoob jalway milayn, Qafilay mayn chalo

Awliya ka karam, tum pay ho la-jaram
Mil kay sab chal parayn, Qafilay mayn chalo

Maa jo beemar ho, qarz ka baar ho
Ranj-o-gham mat karayn, Qafilay mayn chalo

Rab kay dar per jhukayn, iltijayain karayn
Bab-e-rahmat khulayn, Qafilay mayn chalo

Dil ki kaalak dhulay, marz-e-'isyan talay
Aao sab chal parayn, Qafilay mayn chalo

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Qarz hoga ada, aa kay maango Du'a
Pao gey barakatayn, Qafilay mayn chalo

Dukh ka darmaan milay, aayain gey din bhalay
Khatm haun gerdishayn, Qafilay mayn chalo

Gham kay baadal chhatayn khoob khushiyan milayn
Dil ki kaliyan khilayn, Qafilay mayn chalo

Ho qawee haafizah, theek ho haazimah
Kaam saaray banayn, Qafilay mayn chalo

'Ilm haasil karo, jahl zaa`il karo
Pao gey rahatayn, Qafilay mayn chalo

Go qarzdar ho ya kay beemar ho
Chaho ger rahatayn, Qafilay mayn chalo

Gercheh haun germiyan ya kay haun serdiyan
Chaahay haun baarishayn, Qafilay mayn chalo

Koondayn ger bijliyan ya chalayn aandhiyan
Chahay awlay parayn, Qafilay mayn chalo

Baarah maah kay liye, tees din kay liye
Her mahinay chalayn, Qafilay mayn chalo

Ay mayray bhayio! Rat lagatay raho
Qafilay mayn chalayn, Qafilay mayn chalo

Phone per baat ho ya mulaqat ho
Sab say kehtay rahayn, Qafilay mayn chalo

Aap bazar mayn haun ya kay dafter mayn haun
Sab say kehtay rahayn, Qafilay mayn chalo

Dars dayn ya sunayn ya Bayan jo karayn
Is mayn yeh bhi kahayn, Qafilay mayn chalo

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'Aashiqan-e-Rasool, in say ham Madani phool
Aao laynay chalayn, Qafilay mayn chalo

'Aashiqan-e-Rasool aaye laynay Du'a
Aao mil ker chalayn, Qafilay mayn chalo

'Aashiqan-e-Rasool aaye hayn, marhaba
Khayr-khuwahi karayn, Qafilay mayn chalo

'Aashiqan-e-Rasool layain jab Qafilah
Khayr-khuwahi karayn, Qafilay mayn chalo

Khaana lay ker chalayn, thanda sherbat bhi layn
Khayr-khuwahi karayn, Qafilay mayn chalo

Un pay ho rahmatayn, Qafilay ka sunayn
Khayr-khuwahi karayn, Qafilay mayn chalo

Bakhsh day mayray Maula Tu in ko kay jo
Khayr-khuwahi karayn, Qafilay mayn chalo

Ya Khuda her ghari rat ho Attar ki
Qafilay mayn chalayn, Qafilay mayn chalo

◆◆◆

Sunnahs and manners of applying kohl

Dear Islamic brothers! Applying kohl is a very beautiful Sunnah of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would apply kohl into his blessed eyes when going to sleep. Therefore, we should also apply kohl into our eyes before we sleep with an intention to follow the blessed Sunnah of Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. By doing this, not only would we be rewarded for acting upon the Sunnah, but we would also avail its worldly benefits.

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It is a Sunnah to apply kohl when going to sleep

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would apply kohl when going to sleep, Sayyiduna ‘Abdullah Ibn ‘Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا narrated, the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to apply Ismid kohl three times to each [blessed] eye before sleeping.

(Sunan-ut-Tirmizi, vol. 3, pp. 294, Hadees 1763)

My dear Islamic brothers! Through this blessed Hadees, we have learned that applying kohl when going to sleep is an act of Sunnah. *(Mirat-tul-Manajih, vol. 6, pp. 180)*

So whenever we sleep at night, we should not forget to apply kohl. The wisdom behind applying kohl before sleeping is that it remains in the eyes for longer time and gives benefit to the eyes by passing through the pores of the eyes.

Ismid kohl is the best

There is a narration mentioned in the book *Sunan Ibn Majah*: The best kohl amongst all is ‘Ismid’, as it strengthens the eyesight and causes the eyelashes to grow.

(Sunan Ibn Majah, vol. 4, pp. 115, Hadees 3497)

Dear Islamic brothers! It is sufficient for the excellence of Ismid kohl that it is liked by the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم not only used it for himself but also persuaded his followers to do so, and related its advantages as well. Therefore, if it is possible, use only Ismid kohl. Moreover, through the blessed Hadees, we have also come to know that it strengthens the eyesight and grows the eyelashes. It is said that Ismid is found in Isfahan.

The blessed scholars commented that it is black in colour and produced in the eastern countries. Anyhow, if it becomes available, then it is better to use Ismid kohl. Otherwise, the act of Sunnah will be performed even if any other kind of kohl is used.

The method of applying kohl

It has also been stated in the aforementioned blessed Hadees that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to apply kohl three times to each blessed eye and this was the most practised way. Nevertheless, it is stated in some other narration that he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to apply it three times to the right eye and twice to the left eye.

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It is mentioned in *Shumaail-e-Rasool* that the Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to apply it twice to each eye and then apply one stick with kohl to both blessed eyes.

(Wasail-ul-Wusool, pp. 77)

Therefore, we should apply kohl using different ways at different times i.e., sometimes apply it three times to each eye, sometimes apply it three times to the right eye and twice to the left eye, and sometimes apply it twice to each eye and at the end, take the applier, put it into the container so the kohl gets onto it, and then use that applier once in each eye. By doing this, all three methods of Sunnah will be acted upon.

Remember that the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would start every honourable action from the right hand side, so apply kohl to the right eye first and then to the left eye.

(Ibid, pp. 81)

4 Madani pearls of applying kohl

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰى are also included in them. No deed can be declared to be the 'Sunnah of the Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم' unless it is known for sure.

1. It is narrated in *Sunan Ibn Majah*: The best kohl (Surmah) amongst all is Ismid, as it strengthens the eyesight and causes the eyelashes to grow.

(Sunan Ibn Majah, vol. 4, pp. 115, Hadees 3497)

2. There is no harm in using the kohl made of stone. It is however, Makruh for men to use black kohl or lampblack with the intention of adornment, but it is not disliked if adornment is not the intention. *(Fatawa 'Aalamgiri, vol. 5, pp. 359)*

3. It is Sunnah to use kohl when going to sleep. *(Mirat-ul-Manajih, vol. 6, pp. 180)*

4. Here is the summary of the three narrated methods of using kohl: (i) Sometimes, apply it thrice to each eye. (ii) Sometimes, apply it thrice to the right eye and twice to the left. (iii) Sometimes, apply it twice to each eye and at the end, take the applier and put it into the container so the kohl gets onto it, then use the same applier to each eye one by one. *(Shu'ab-ul-Iman, vol. 5, pp. 218-219)* Applying in this way will fulfil all three methods, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

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Dear Islamic brothers! The Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to begin all honourable acts from the right side, so apply kohl to the right eye first, and then to the left eye. One of the best sources of learning Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Rasool.

Lootnay rahmatayn, Qafilay mayn chalo
Seekhnay Sunnatayn, Qafilay mayn chalo
Haun gi hal mushkilayn, Qafilay mayn chalo
Pao gey barakatayn, Qafilay mayn chalo

To learn the Sunnah, travel with the Madani Qafilah
To reap mercies, travel with the Madani Qafilah
Pains will ease, travel with the Madani Qafilah
Blessings you will reap, travel with the Madani Qafilah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

O our Beloved Allah عَزَّوَجَلَّ! Grant us the ability to always act upon the Sunnah of applying kohl when going to sleep.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

'Ajab nahin kay likha Lawh ka nazar aaye!
Jo naqsh paa ka laga`oon ghubaar ankhaun mayn

Sunnahs and manners of sneezing

Dear Islamic brothers! Sneezing is also an important action and there are also Sunnahs and manners of sneezing. Sadly! Majority of Muslims are unaware of this because of being distanced away from the Madani environment. Whenever they feel the urge to sneeze, they sneeze loudly. Whenever they have runny nose, they blow it. This shouldn't be so. We should try and learn the Sunnahs and manners of sneezing too.

When sneezing, put your head down, cover your face and sneeze in a low voice. Sneezing with a loud voice is foolishness. *(Rad-dul-Muhtar, vol. 9, pp. 684)*

Sayyiduna 'Ubadah Bin Saamit, Shaddad Bin Aws, and Sayyiduna Waasilah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم narrated that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'When someone feels the urge to belch or sneeze, they should not raise their voice, because it is liked by Satan that the voice [of sneezing or belching] is raised.' *(Shu'ab-ul-Iman, vol. 8, pp. 32, Hadees 9355)*

When you sneeze and say ﴿اَلْحَمْدُ لِلّٰہِ﴾, the angels will say ﴿رَبِّ الْعٰلَمِیْنَ﴾, and if you say ﴿اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ﴾ then the innocent angels will make this Du'a ﴿یَرْحَمُكَ اللّٰہ﴾ (i.e. *may Allah* عَزَّوَجَلَّ *have mercy on you*).

Sayyiduna 'Abdullah Bin 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا narrated that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'When someone sneezes and says ﴿اَلْحَمْدُ لِلّٰہِ﴾, the angels say ﴿رَبِّ الْعٰلَمِیْنَ﴾, and if someone says ﴿اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ﴾, then the innocent angels say ﴿یَرْحَمُكَ اللّٰہ﴾ i.e. *may Allah* عَزَّوَجَلَّ *have mercy on you.* *(Tabarani Awsat, vol. 2, pp. 305, Hadees 3371)*

17 Madani pearls of sneezing

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَہُمُ اللّٰہُ تَعَالٰی are also included in them. No deed can be declared to be the 'Sunnah of the Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم' unless it is known for sure.

Two blessed sayings of Beloved Mustafa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم:

1. Allah عَزَّوَجَلَّ likes sneeze and does not like yawn.
   (Sahih Bukhari, vol. 4, pp. 163, Hadees 6226)

2. When someone sneezes and says ﴿اَلْحَمْدُ لِلّٰہِ﴾, angels say ﴿رَبُّ الْعٰلَمِیْنَ﴾ and if he [also] says ﴿رَبُّ الْعٰلَمِیْنَ﴾, the angels say: May Allah عَزَّوَجَلَّ have mercy upon you.
   (Al-Mu'jam-ul-Kabeer, vol. 11, pp. 358, Hadees 12284)

3. When sneezing, lower your head, cover your face and sneeze in a low voice as it is foolishness to sneeze loudly. *(Rad-dul-Muhtar, vol. 9, pp. 684)*

4. One should say ﴿اَلْحَمْدُ لِلّٰہِ﴾ after sneezing. (It is stated on page 3 of *Khaza`in-ul-'Irfan* with reference to *Tahtaawi* that it is a Muakkadah [emphasized] Sunnah to praise

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[Hamd of] Allah عَزَّوَجَلَّ upon sneezing). It is better to say ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ﴾ or ﴿اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ﴾.

5. It is Wajib for the listener to say ﴿یَرْحَمُكَ اللّٰه﴾ (i.e. *may Allah* عَزَّوَجَلَّ *have mercy upon you*) immediately in an audible voice so that the one who sneezed can hear.

(Bahar-e-Shari'at, vol. 3, part 16, pp. 476)

6. Upon hearing ﴿یَرْحَمُكَ اللّٰه﴾, the person who sneezed should say: ﴿یَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ﴾ (i.e. *may Allah* عَزَّوَجَلَّ *forgive us and you*) or say: ﴿یَهْدِیْكُمُ اللّٰهُ وَ یُصْلِحُ بَالَكُمْ﴾ (i.e. *may Allah* عَزَّوَجَلَّ *guide you and improve your condition*). *('Aalamgiri, vol. 5, pp. 326)*

7. Whoever says ﴿اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ﴾ after sneezing and passes his tongue over all his teeth, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ he will be safe from the dental diseases. *(Mirat-ul-Manajih, vol. 6, pp. 396)*

8. Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِیْم has said: Whosoever says ﴿اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ﴾ upon sneezing, he will never suffer from pain in the molars and earache.

(Mirqat-ul-Mafatih, vol. 8, pp. 499)

9. The one sneezing should praise Allah عَزَّوَجَلَّ [i.e. say ﴿اَلْحَمْدُ لِلّٰهِ﴾] audibly so that somebody could listen and answer to it. *(Rad-dul-Muhtar, vol. 9, pp. 684)*

10. The reply [i.e. ﴿یَرْحَمُكَ اللّٰه﴾] is Wajib on the first sneeze. If the one sneezing says ﴿اَلْحَمْدُ لِلّٰهِ﴾ on the second sneeze as well, it is not Wajib to reply, rather it is Mustahab. *('Aalamgiri, vol. 5, pp. 326)*

11. The reply is Wajib only when the one sneezing says ﴿اَلْحَمْدُ لِلّٰهِ﴾; if he does not say ﴿اَلْحَمْدُ لِلّٰهِ﴾, there is no reply. *(Bahar-e-Shari'at, vol. 3, part 16, pp. 477)*

12. If someone sneezes during the Khutbah (Friday sermon), the one hearing it should not reply. *(Fatawa Qadi Khan, vol. 2, pp. 377)*

13. If there are many Islamic brothers present and a few have replied, then the reply will suffice on behalf of everyone. However, it is better for everyone to reply.

(Rad-dul-Muhtar, vol. 9, pp. 684)

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14. If one sneezes on the other side of the wall and says ﴿اَلْحَمْدُ لِلّٰهِ﴾, then the one hearing it should reply. *(Rad-dul-Muhtar, vol. 9, pp. 684)*

15. If someone sneezes during Salah, he should remain silent; and if he says ﴿اَلْحَمْدُ لِلّٰهِ﴾, it will not affect the Salah. If he does not say Hamd during the Salah, it should be said after the completion of the Salah. *('Aalamgiri, vol. 1, pp. 98)*

16. If you are offering Salah, meanwhile someone sneezes, and you say ﴿اَلْحَمْدُ لِلّٰهِ﴾ with an intention to reply, your Salah will become invalid. *('Aalamgiri, vol. 1, pp. 98)*

17. If an unbeliever says ﴿اَلْحَمْدُ لِلّٰهِ﴾ upon sneezing, one should reply ﴿يَهْدِيْكَ اللّٰهُ﴾ (i.e. *may Allah* عَزَّوَجَلَّ *guide you*). *(Rad-dul-Muhtar, vol. 9, pp. 684)*

One of the best sources of learning Sunnahs and manners is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Rasool.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

O our Beloved Allah عَزَّوَجَلَّ! Grant us the ability to act upon the Sunnahs and manners of sneezing.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sunnahs and manners of haircut, clipping nails and shaving off the armpit hair etc.

Dear Islamic brothers! The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم loved cleanliness. The Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: ﴿اَلطُّهُوْرُ نِصْفُ الْاِيْمَانِ﴾ i.e. *cleanliness is half of the faith.* *(Sunan-ut-Tirmizi, vol. 5, pp. 308, Hadees 3530)*

Therefore, every Muslim should take good care of both, his physical and spiritual purity. As far as the physical cleanliness is concerned, it includes keeping one's body and clothes etc. clean from filth and dirt. Moreover, we should also keep our hair and beard tidy. Do not let nails grow too long because they get filled with dirt which reaches the stomach while eating meal etc. and as a result, it poses the risk of many kind of diseases. Besides,

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one should also remove the hair under the armpits and below the navel. As far as the spiritual cleanliness is concerned, one should keep his inner-self protected from the epidemics like malice towards Muslims, pride, arrogance, jealousy, etc. Good company is essential for attaining the purity of inner-self. Madani pearls about the physical purity (i.e. cleanliness of nails, removal of hair under armpit etc.) are as follows:

❖ Must do the following acts within 40 days: Clipping moustache, nails; shaving off armpit hair and removing pubic hair.

Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'A time limit has been prescribed for us for clipping moustache and nails, plucking hair under the armpits and removing pubes, that it should not be neglected for more than forty days'. *(Sahih Muslim, pp. 153, Hadees 258)*

Dear Islamic brothers! Through the aforementioned Hadees, we have learned that these acts must be done within 40 days. It is Mustahab to take bath once a week, keep the body clean and remove pubic hair. Doing it on 15th day is also permissible but spending more than 40 days [without doing it] is Makruh.

(Bahar-e-Shari'at, vol. 3, part 16, pp. 584)

If possible, one should do these acts every Friday because it is stated in a blessed Hadees that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to get his blessed moustache trimmed and his blessed nails clipped on Friday before going to perform Salah. *(Shu'ab-ul-Iman, vol. 3, pp. 24, Hadees 2763)*

❖ Plucking armpit hair is Sunnah and shaving it is not a sin either.

(Durr-e-Mukhtar, vol. 9, pp. 671)

❖ Do not pluck nose hair, plucking it poses a risk of a disease called Aakilah (cancer). *(Al-Fatawa Al-Hindiyyah, vol. 5, pp. 358)*

❖ It is Makruh and prohibited to remove the hair that is on the nape of the neck. *(Ibid, pp. 358)* i.e., [it is prohibited] when you only get the hair on the nape of the neck removed and not the hair of head. However, when you get the hair of entire head shaved, then you [may] get the hair on the nape of the neck shaved as well.

The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has prohibited to get the hair on the nape of the neck removed when not getting haircut. *(Al-Mu'jam-ul-Awsat, vol. 2, pp. 187, Hadees 2969)*

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- It is permissible to get the hair of the eyebrows trimmed if it grows long.
(Durr-e-Mukhtar, vol. 9, pp. 670)

- Making a Khat [Sunnah-conforming way of getting beard trimmed] of beard is permissible. *(Rad-dul-Muhtar, vol. 4, pp. 671)*

  Leader of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه has mentioned in *Fatawa Razawiyyah* on page 296, volume 22: Beard grows on jaws, chin and beneath the sideburns. And it covers the area between ears and cheeks in width. Some people have down [small soft hair] on the ears, it is excluded from beard. Similarly, small hair which grows on cheeks and to the eyes of some people is not included in beard either. These strands of hair are naturally different from the hair of beard and separate from the beard that grows in conical shape from beneath the sideburns towards the chin. There is no harm in removing it rather, sometimes its appearance is unsightly which is disliked by Shari'ah.

- It is not impermissible to remove the hair of hands, legs and belly. *(Bahar-e-Shari'at, vol. 3, part 16, pp. 585)*

- Removing hair from chest and back is disliked. *(Ibid)*

- To grow the beard is from the Sunnahs of Ambiya and Mursaleen عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. *(Ibid)* Shaving beard or trimming it to less than a fist length is Haraam. If it gets longer than a fist length, then the extra length [beyond a fist length] can be trimmed. *(Durr-e-Mukhtar, Rad dul Muhtar, vol. 9, pp. 671)*

- There is no harm if the hair of moustache is long from both sides. Some pious predecessors used to keep their moustache in this manner.
(Al-Fatawa Al-Hindiyyah, vol. 5, pp. 358)

- Men should shave pubic hair with a razor etc. *(Bahar-e-Shari'at, vol. 3, part 16, pp. 584)*

- In order to remove pubic hair, using hair removing powder is permissible for both, men and women. *(Ibid)*

- Start removing the pubic hair from beneath the navel. *(Ibid)*

- Clipping nails or removing hair of any part of body is Makruh in a state of Janabat (when Ghusl is Fard). *(Ibid, pp. 585)*

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- Islamic sisters should not throw hair of their head etc. at such place which is exposed to non-Mahram. *(Derived from: Bahar-e-Shari'at, vol. 3, part 16, pp. 449)*

- It has been commanded to bury four things, human blood, hair (of any part of the body), nails and the piece of cloth that has been used for cleaning menstrual blood off. *(Durr-e-Mukhtar, vol. 9, pp. 668)*

9 Madani pearls of clipping nails

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰى are also included in them. No deed can be declared to be the 'Sunnah of the Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم' unless it is known for sure.

1. It is Mustahab to clip nails on Friday. However, one should not wait for Friday if the nails have grown long. *(Durr-e-Mukhtar, vol. 9, pp. 668)*

   A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Amjad 'Ali A'zami رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has mentioned on page 583 of the 3rd volume, part 16 of *Bahar-e-Shari'at*: It is narrated that whosoever clips his nails on Friday, Allah عَزَّوَجَلَّ will protect him from calamities till the next Friday and for three days thereafter, that is, for 10 days. *(Mirqat-ul-Mafatih, vol. 8, pp. 212, Hadees 4422)*

   In one narration, it is stated that whosoever clips his nails on Friday, mercy will be showered [upon him] and [his] sins will be removed. *(Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 668, pp. 9)*

2. Following is summary of the narrated method of cutting nails: Begin with the index finger of the right hand and cut your nails in order up to the little finger; but do not cut your thumb nail. Now, beginning with the little finger of the left hand, cut your nails in order including that of the thumb. In the end, cut the nail of the right thumb. *(Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 9, pp. 670; Ihya-ul-Uloom, vol. 1, pp. 193)*

3. No specific order of cutting toenails has been narrated. It is better to start from the smallest toe on the right foot and cut in order, including the big toe, then cut the

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nails of left foot in order, beginning with the big toe including that of the small toe. *(Durr-e-Mukhtar, vol. 9, pp. 670)*

4. It is Makruh to clip the nails in the state of Janabat, that is, when Ghusl has become obligatory. *(Fatawa Hindiyyah, vol. 5, pp. 358)*

5. It is Makruh to bite nails with teeth. There is a fear of being inflicted with leprosy in doing so. *(Ibid)*

6. Bury the nails after clipping them. They can also be thrown away. *(Ibid)*

7. It is Makruh to throw the nails in toilet or bathroom as this causes diseases. *(Ibid)*

8. Nails should not be cut on Wednesday as this may cause leprosy. However, If someone has not cut his nails for 39 days and Wednesday happens to be the 40th day, (i.e. if he does not cut his nails on that day, the duration will exceed 40 days), then it is Wajib [obligatory] for him to clip his nails on that day [Wednesday] as it is impermissible and Makruh Tahreemi to keep the nails uncut for more than forty days. (For detailed information, please study page 574, 685 of *Fatawa Razawiyyah*, referenced, volume 22.)

9. Long nails are a sitting place for Satan i.e. Satan sits on the long nails.

(Ithaf-us-Sadat, vol. 2, pp. 653)

One of the best sources of learning Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Rasool.

Lootnay rahmatayn, Qafilay mayn chalo *Seekhnay Sunnatayn, Qafilay mayn chalo*
Haun gi hal mushkilayn, Qafilay mayn chalo *Pao gey barakatayn, Qafilay mayn chalo*

To learn the Sunnah, travel with the Madani Qafilah
To reap mercies, travel with the Madani Qafilah
Pains will ease, travel with the Madani Qafilah
Blessings you will reap, travel with the Madani Qafilah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

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O our Beloved Allah عَزَّوَجَلَّ! Grant us the ability to keep our outer-selves and inner-selves clean and the strength to happily act upon the Sunnahs related to this matter.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Do dard Sunnataun ka pa`ay Shah-e-Karbala
Ummat kay dil say lazzat-e-'isyan nikaal do

Give the charm of Sunnahs for the sake of the king of Karbala
Take out the charm of sins from the heart of the Ummah

(Mugheelan-e-Madinah, pp. 28)

Sunnahs and manners of keeping Sunnah-conforming hairstyle

Dear Islamic brothers! The blessed Sunnah of Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم is that the Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم always had full hair on his blessed head, sometimes to the half of ears, sometimes to the earlobes and sometimes blessed hair would grow long enough to touch his blessed shoulders.

❖ If you are willing, you may keep hair to half of your ears as Sayyiduna Anas Bin Maalik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has stated: The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم had the blessed hair reaching half of his blessed ears.

(Sunan-ut-Tirmizi; Ash-Shumaail, vol. 5, pp. 507, Hadees 24)

Daykho Quran mayn shab-e-qadr hay ta-matla'-e-fajr
Ya'ni nazdeek hayn 'aariz kay woh piyaray gaysu

(Hadaiq-e-Bakhshish, pp. 89)

As hair is something which keeps growing, so blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم narrated as they observed. Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ observed the blessed hair of Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم to half of his ears, so he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated it, and those who observed the blessed hair of Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم to be longer than that, they narrated accordingly.

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- If you are willing, you may keep the hair to your full ears, as Sayyiduna Bara Bin 'Aazib رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has stated: The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم had a medium height, there was a distance between his blessed shoulders and his blessed hair would reach his blessed ears. *(Shumaail-ut-Tirmizi, pp. 17, Hadees 3)*

- If you want, you may grow the hair up to the shoulders, as mother of believers, Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا has stated: The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم had blessed hair little below the earlobes and would reach blessed shoulders. *(Ibid, pp. 35, Hadees 25)*

- It is Sunnah to part the hair in the middle of the head. It is stated on page 587, volume 3, part: 16 of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah: Some people part their hair in the left or right side which is against Sunnah.

21 Madani pearls of hair and Sunnah-conforming hairstyle etc.

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَہُمُ اللّٰہُ تَعَالٰی are also included in them. No deed can be declared to be the 'Sunnah of the Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم' unless it is known for sure.

1. The Zulfayn [hairstyle] of the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would sometimes be to the half of the blessed ears,

2. sometimes, to the blessed earlobes

3. and sometimes, would reach the blessed shoulders. *(Shumaail-ut-Tirmizi, pp. 34, 35, 18)*

4. From time to time, we should act upon each of these three Sunnahs. So, sometimes, we should keep our Zulfayn down to the half of ears, sometimes to the earlobes, and sometimes to the shoulders.

5. The Sunnah of keeping the Zulfayn [Sunnah-conforming hairstyle] to the shoulders is often more difficult for our Nafs. Nevertheless, everybody should act upon this Sunnah at least once in his life. However, it is necessary to take care that hair do not go below the shoulders. The length of hair can be correctly seen when hair are wet.

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So in the days when hair are grown to practice this Sunnah, comb hair after having a shower and properly observe that hair is not going below the shoulders.

6. My master, A'la Hadrat رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: It is Haraam for men to keep hair below the shoulders, like women. *(Fatawa Razawiyyah, vol. 21, pp. 600)*

7. A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: It is not permissible for a man to have long hair like women. Some so called Sufis [mystic] keep extremely long hair which hang on their chest like a snake, and some of them braid their hair similar to women. This is all impermissible and against the Shari'ah. Mysticism does not lie in growing hair and wearing colourful dresses, it rather lies in obeying the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم completely and sacrificing the desires of Nafs.

(Bahar-e Shari'at, vol. 3, part 16, pp. 587)

8. It is Haraam for a woman to shave the head. *(Summarized from: Fatawa Razawiyyah, vol. 22, pp. 664)*

9. Some people make the parting of hair either to the right or left side. This is against the Sunnah.

10. If one has hair on head, the Sunnah is to make centre parting. *(Ibid)*

11. Except for at Hajj, it is not proven that the Holy Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم ever shaved his blessed head. *(Fatawa Razawiyyah, vol. 22, pp. 690)*

12. Nowadays, hair are cut in particular style, using scissors or machines, making some part of hair long and some part of it short. It is not Sunnah to have such hairstyle.

13. Saying of the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم: Whoever has hair should honour them (i.e. wash, oil and comb them). *(Sunan Abi Dawood, vol. 4, pp. 103, Hadees 4163)*

14. Sayyiduna Ibraheem Khaleelullah عَلَیْهِ الصَّلٰوةُ وَالسَّلَام was the first to serve a feast to the guests, first to do circumcision, first to trim the hair of moustache, and the first to see a white hair. He عَلَیْهِ السَّلَام said, 'O Lord عَزَّوَجَلَّ! What is this?' Allah عَزَّوَجَلَّ replied, 'O Ibraheem! This is your grandeur.' He عَلَیْهِ السَّلَام then said, 'O my Lord! Increase my grandeur.' *(Muwatta, vol. 2, pp. 415, Hadees 1756)*

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15. It is stated on page 581, part 16 of *Bahar-e-Shari'at*, the 1334-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The Rasool of Rahmah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: Whoever intentionally plucks a white hair, it will become a spear on the Day of Judgement with which he will be stabbed. *(Kanz-ul-'Ummal, vol. 6, pp. 281, Raqm 17276)*

16. It is a Bid'ah [innovation] to shave or pluck hair from the area between the bottom lip and the chin. *(Fatawa Hindiyyah, vol. 5, pp. 358)*

17. It is Makruh to get the hair on the nape of the neck shaved. *(Ibid pp. 357)* But it applies when one only gets the hair on the nape of the neck shaved and not the hair of the head. As many people get the hair on the nape of the neck shaved when they have their beard trimmed in a Sunnah-conforming way. If the hair on entire head is shaved, then along with this, the hair on the nape of the neck should also be shaved. *(Bahar-e Shari'at, vol. 3, part 16, pp. 587)*

18. It has been commanded to bury four things, hair, nails, the piece of cloth that a woman uses for cleaning menstrual blood off, and blood. *('Aalamgiri, vol. 5, pp. 358)*

19. It is Mustahab for men to turn the white hairs of the beard and head reddish or yellowish in colour. For this purpose, Mehndi [henna] can be used.

20. One should not sleep with henna applied to the beard or hair. According to a Hakeem [herbalist], sleeping after applying henna in this way may cause side effect on eyes, this is detrimental to the eyesight. This advice of the Hakeem [herbalist] was verified in such a way that a blind person once came to Sag-e-Madinah [i.e. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه]. He said that he was not born blind, but regrettably, he once applied henna to his hair and then went to sleep. When he awoke, he had lost his eyesight.

21. The whiteness of the hair of moustache, the bottom lip, and the edges of the beard of those people who apply henna becomes apparent after only a few days and this does not look nice. Therefore, if you cannot repeatedly colour the entire beard, then after every four days, at least try to apply a small amount of henna to the parts where the whiteness becomes apparent.

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One of the best sources of learning Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Rasool.

Lootnay rahmatayn, Qafilay mayn chalo
Seekhnay Sunnatayn, Qafilay mayn chalo
Haun gi hal mushkilayn, Qafilay mayn chalo
Pao gey barakatayn, Qafilay mayn chalo

To learn the Sunnah, travel with the Madani Qafilah
To reap mercies, travel with the Madani Qafilah
Pains will ease, travel with the Madani Qafilah
Blessings you will reap, travel with the Madani Qafilah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

O our Beloved Allah عَزَّوَجَلَّ! Free all the Muslims from the mentality of growing and making others grow hair in a Sunnah-contradicting style and bless us with the Madani mindset of growing hair in a Sunnah-conforming style!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sunnahs and manners of applying oil and combing hair

Dear Islamic brothers! Our Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would apply oil to the blessed head and the blessed beard, comb his blessed hair and used to make centre parting of the blessed hair. Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ narrated that the Noble Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has stated: Whoever has hair should honour them (i.e. wash, oil and comb them.) *(Sunan Abi Dawood, vol. 4, pp. 103, Hadees 4163)*

19 Madani pearls of applying oil and combing hair

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی are also included in them. No deed can be declared to be the 'Sunnah of the Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم' unless it is known for sure.

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1. Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would often apply oil to the blessed head and comb the blessed beard and he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would often put a cloth over the blessed head, even to the extent that the cloth used to remain dampened with oil. *(Ash-Shumaail-ul-Muhammadiyyah, pp. 40)*

   From this, we come to know that the use of 'Sarband[1]' is Sunnah. Islamic brothers should wear a small piece of cloth over their heads whenever they oil their heads, by this, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ cloth cap and turban will remain protected from the oiliness to a large extent. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ, Sag-e-Madinah عُفِیَ عَنْہُ has been using 'Sarband' for many years.

2. Saying of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم: Whoever has hair should respect them. *(Sunan Abi Dawood, vol. 4, pp. 103, Hadees 4163)* i.e. he should wash, oil and comb them.

   (Ashi'a-tul-Lam'aat, vol. 3, pp. 617)

3. Sayyiduna Naafi' رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated: Sayyiduna Ibn 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا used to oil [his hair] twice a day. *(Musannaf Ibn Abi Shaybah, vol. 6, pp. 117)*

   Oiling hair frequently is useful especially for intellectuals as it keeps dandruff away, refreshes the brain and builds strong memory.

4. Saying of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم: When one amongst you oils, he should begin with eyebrows, it relieves headache. *(Al-Jami'-us-Sagheer, pp. 28, Hadees 369)*

5. It is stated in '*Kanz-ul-'Ummal*': Whenever our Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم applied oil, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would first pour oil onto his left palm, then oil both blessed eyebrows, further both blessed eyes [i.e. his blessed eyelashes] and then the blessed head. *(Kanz-ul-'Ummal, vol. 7, pp. 46, Raqm 18295)*

6. It is narrated in *Tabarani*: When the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم oiled the blessed beard, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would begin with 'Anfaqah (i.e. hair grown between lower lip and chin). *(Al-Mu'jam-ul-Awsat, vol. 5, pp. 366, Hadees 7629)*

7. It is Sunnah to comb beard. *(Ashi'a-tul-Lam'aat, vol. 3, pp. 616)*

[1] A piece of cloth put over head.

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8. It is against Sunnah to oil without reciting ﴿بِسْمِ اللّٰه﴾ and to keep hair dry and uncombed.

9. It is stated in a blessed Hadees: The one who oils without reciting ﴿بِسْمِ اللّٰه﴾, 70 Satans accompany him. *('Amal-ul-Yawm wal-Laylah, vol. 1, pp. 327, Hadees 173)*

10. Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has narrated: Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has said: Once upon a time, a Satan accompanying a true Muslim met a Satan accompanying an unbeliever. The Satan accompanying an unbeliever was healthy and well-dressed, whereas the Satan accompanying a Muslim was weak, undressed and his hair were uncombed. The Satan accompanying unbeliever asked the Satan accompanying Muslim: Why are you so weak? He replied: I accompany such a person who recites ﴿بِسْمِ اللّٰه﴾ while eating and drinking so I am left hungry and thirsty. He recites ﴿بِسْمِ اللّٰه﴾ while oiling so my hair is left uncombed. Upon hearing it, the Satan accompanying unbeliever said: I accompany such a person who does nothing [i.e. does not recite ﴿بِسْمِ اللّٰه﴾] while doing these acts so I get involved with him in eating, drinking (water etc.), dressing and oiling. *(Ihya-ul-'Uloom, vol. 3, pp. 45)*

11. Before applying oil, recite ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾ and pour some oil onto the palm of left hand out of the bottle etc. Then first oil the eyebrow of right eye, then of left eye, then eyelashes of right eye, then of the left eye, and then oil hair. If oiling beard, begin with the hair grown between lower lip and chin.

12. When the one who uses mustard oil takes the cloth, cap or turban off, sometimes smell emanates. Therefore, whoever can afford, should apply fragrant oil to head. An easy way to make fragrant oil is to add some drops of your favourite 'Itr into the bottle of coconut oil and dissolve it, fragrant oil is now ready to use. Wash the hair of head and beard with soap from time to time.

13. Women must hide the hairs that fall while combing or washing, so that no stranger (i.e. the person to whom Nikah is not Haraam forever) could see them.

(Bahar-e-Shari'at, vol. 3, part 16, pp. 449)

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14. The Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has forbidden to comb daily.

(Sunan-ut-Tirmizi, vol. 3, pp. 293, Hadees 1762)

This prohibition is (Makruh) Tanzeehi[1] and its purpose is that a man should not remain busy adorning himself. *(Bahar-e-Shari'at, vol. 3, part 16, pp. 292)*

Imam Manaawi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has said: If one needs it due to a mop of hair, he can absolutely comb daily. *(Fayd-ul-Qadeer, vol. 6, pp. 404)*

15. Stated here is a question with its answer asked to the leader of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه.

Question: At what time should the beard be combed?

Answer: There is no particular time appointed in Shari'ah to comb, it has been commanded to adopt moderation, neither a man should make him look like a devil nor should he remain busy adorning himself all the time.

(Fatawa Razawiyyah, vol. 29, pp. 92, 94)

16. Begin with the right side while combing. Umm-ul-Mu`mineen, Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰهُ تَعَالٰى عَنْهَا has said: The Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم liked to begin doing everything with the right side; even wearing shoes, combing, and attaining purity. *(Sahih Bukhari, vol. 1, pp. 81, Hadees 168)*

A commentator of *Sahih Bukhari*, 'Allamah Badruddin 'Ayni Hanafi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has written regarding this Hadees: These three things have been cited just as examples, otherwise it is Mustahab to begin every respectable and righteous act with the right side. Such as entering a Masjid, wearing dress, using Miswak, applying kohl, trimming nails and moustaches, shaving armpits, performing Wudu, taking bath, leaving toilet, etc. and the acts which are not respectable like leaving Masjid, entering toilet, blowing nose, removing trousers and dresses, it is Mustahab to begin with the left side. *('Umda-tul-Qaari, vol. 2, pp. 476)*

[1] An act which Shari'ah dislikes to be committed, although there is no punishment for the one who commits it.

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17. It is Mustahab to apply oil and fragrance for Jumu'ah Salah. *(Bahar-e-Shari'at, vol. 1, pp. 774)*

18. It is not Makruh to apply oil to the beard and moustaches when fasting, however if one applies oil with the intention to grow beard despite the fact that he already wears a fist-length beard, now it is Makruh even if he is not fasting, and a degree higher if he is fasting. *(Bahar-e-Shari'at, vol. 1, pp. 997)*

19. It is impermissible and sinful to comb the hair of beard or head of the deceased. *(Durr-e-Mukhtar, vol. 3, pp. 104)*

One of the best sources of learning Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Rasool.

Lootnay rahmatayn, Qafilay mayn chalo
Seekhnay Sunnatayn, Qafilay mayn chalo
Haun gi hal mushkilayn, Qafilay mayn chalo
Pao gey barakatayn, Qafilay mayn chalo

To learn the Sunnah, travel with the Madani Qafilah
To reap mercies, travel with the Madani Qafilah
Pains will ease, travel with the Madani Qafilah
Blessings you will reap, travel with the Madani Qafilah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

O our Beloved Allah عَزَّوَجَلَّ! Grant us the ability to apply oil to our hair and beard and comb as per the sacred Sunnah.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sunnahs and manners of adorning oneself

Dear Islamic brothers! Our Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has a very graceful disposition and nature; and he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم greatly likes cleanliness and purity. In this context, Sunnahs and manners of clipping nails, trimming moustaches, applying oil to the head and beard and combing have been mentioned in the previous pages. Now, in

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this connection, Sunnahs and manners of adorning are being stated so that our Islamic brothers and sisters come to know that which adornment is according to Sunnah and which adornment plunges into the dark pit of the European fashion, crossing the boundary of Sunnah and leading to destruction in the world and Hereafter.

- It is Haraam for women to braid their hair with any other human hair. It has been cursed in a blessed Hadees. In fact, even the woman, who fixes braid made of human hair into other woman's hair, is also cursed. *(Durr-e-Mukhtar, vol. 9, pp. 614-615)*

- If braid is made of woman's own hair [that had been separated] and it is then attached to her hair, it is still impermissible. *(Ibid)*

- It is permissible for Islamic sisters to fix the braid into their hair that is made of black threads or wool. *(Durr-e-Mukhtar, vol. 9, pp. 614-615)*

- Piercing nose and ear of girls is permissible. *(Durr-e-Mukhtar, vol. 9, pp. 598)*

- Some people even get the ears of boys pierced and make them wear earring etc., this is impermissible i.e., getting their ears pierced and making them wear jewellery etc. are both impermissible acts. *(Ibid, pp. 598; summarized)*

- It is permissible for women to apply Mehndi [henna] to hands or feet. It is impermissible to apply henna to the hands and feet of younger children [boys]. There is no harm in applying henna to the hands and feet of children [girls]. *(Ibid, pp. 599)*

  Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: A transgender person, who had coloured his hands and feet by using henna, was brought to the Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked: What is the matter with this man? People humbly said: He imitates women. The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ordered: Banish him. Therefore, he was banished from Madinah Munawwarah to Naqee'. *(Sunan Abi Dawood, vol. 4, pp. 368, Hadees 4928)*

  Dear Islamic brothers! Did you notice that a transgender person imitated women and dyed his hands and feet with henna, upon that, the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم became displeased and banished him. Through this blessed Hadees, those Islamic brothers should learn lesson who dye their hands or fingers on the occasion of wedding and Eids etc.

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Remember! As it is impermissible for men to imitate women, similarly, women are also prohibited to imitate men as Sayyiduna Ibn ‘Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا narrated: The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم cursed feminine men who imitate women, and masculine women who imitate men. *(Al-Musnad Imam Ahmad, vol. 1, pp. 540, Hadees 2263)*

- Neither wear clothing printed with the images of living beings, nor stick stickers with human or animal images on clothes or [the walls] at homes.
- Do not dress your children in such “suits” that bear pictures of animals or humans.
- Women should adorn themselves with permissible things for their husbands, but within the four walls of their home. They should not go out of home after adorning themselves, as the Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: Woman is ‘Awrat from top to bottom (i.e. something to be concealed). When a woman comes out, the Satan stares at her. *(Sunan-ut-Tirmizi vol. 2, pp. 392, Hadees 1176)*
- Roaming bareheaded is not a Sunnah, so, Islamic brothers should adorn their heads with turban, as it is very sweet Sunnah of the Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. *(Derived from: Bahar-e-Shari’at, vol. 3, part 16, pp. 418)*

Dear Islamic brothers! Adorn yourselves with whatever is permitted by Islamic Shari’ah and do not indulge in the fashion of western culture which causes wrath of Allah عَزَّوَجَلَّ. O our Beloved Allah عَزَّوَجَلَّ! Make us true followers of the Sunnah of Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, and relieve us of the calamity of the western fashion.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Applying fragrance is a Sunnah

Dear Islamic brothers! Our Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم liked fragrance very much so he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would remain fragrant all the time. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would use fragrance a lot, so that his followers would also use fragrance with the intention of acting upon Sunnah; otherwise there is no doubt that the blessed body of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was naturally fragrant and the blessed sweat of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم is itself the best fragrance of the universe.

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Mushk-o-'amber kya karoon? Ay dost khushbu kay liye
Mujh ko Sultan-e-Madinah ka paseenah chahiye

What shall I do of fragrance and musk my friend?
I require the blessed sweat of the King of Madinah

Sayyiduna Jabir Bin Samorah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said that once the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم gently moved his luminous hand on my face. I found it cool and like such fragrant breeze which emanates from the 'Itr-box of an 'Itr seller.

(Wasail-ul-Wusool, pp. 85)

Applying good kind of fragrance is Sunnah

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم liked nice and excellent fragrance very much and he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم disliked unpleasant smell. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would use nice fragrance and instruct people to do the same. Sayyiduna Anas Bin Maalik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said: The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم had a special kind of fragrance which he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to apply. *(Wasail-ul-Wusool, pp. 87)*

It is Sunnah to apply fragrance to head

It was the blessed habit of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم that he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would apply musk to his blessed hair of head and beard. *(Ibid)*

Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا said: I used to apply such excellent fragrance to the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم that its shine would be observed on his blessed head and beard. *(Sahih Bukhari, vol.4, pp. 81, Hadees 5923)*

Dear Islamic brothers! It has become obvious that applying fragrance to the hair and beard is a Sunnah but we should take care that we apply only non-chemical fragrance to the head and beard. Unfortunately, availability of such fragrance is difficult these days. Now 'Itrs are generally prepared with chemicals, applying them to clothes is permissible, but applying them to head and beard is harmful. Air fresheners are very common nowadays, they are specially used in such rooms which remain shut, they emanate fragrance temporarily but spread the chemical substances into the air which reach lungs by inhalation and cause harm to health. According to a medical research, the use of air

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fresheners causes skin cancer, so it is not an act of wisdom to take such a great risk for the sake of fragrance for few moments. Therefore, we should avoid using air fresheners.

Do not reject fragrance as a gift

Sayyiduna Anas Bin Maalik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ would not reject fragrance as a gift. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said that when fragrance was presented to the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم as a gift, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would not reject it. *(Sunan-ut-Tirmizi, vol. 5, pp. 540, Hadees 216)*

Sayyiduna 'Abdullah Bin 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا narrated in *Shumaail-ut-Tirmizi*: The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Three things should not be refused: (1) Pillow, (2) fragrance and oil; and (3) milk.' *(Ibid, Hadees 217)*

Dear Islamic brothers! The wisdom behind receiving fragrance, pillow and milk (and all other low priced items are included in them) as gifts is explained by Muhaddiseen: Normally, these things are not too expensive. Moreover, low priced things are obviously not a burden upon the one who is giving. But not receiving them might hurt the giver. The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم did not like to hurt anybody so he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would not reject fragrance as a gift. Therefore, if somebody gives us fragrance or any low priced item as a gift, we should accept it considering it Sunnah. Moreover, if somebody presents any precious item, there is no harm in accepting it too. However, it is appropriate to ponder over it whether it is being presented out of consideration and the one who gives it does not get into crises himself due to it.

Men should use such fragrance which spreads but does not leave its colour and spots, such as rose, pandanus, sandalwood and such kind of colourless fragrance. The fragrance is prohibited for women in case when this fragrance reaches the strangers. If they use fragrance at home and its fragrance reaches their husband, children or parents, then there is no harm. *(Derived from: Mirat-ul-Manajih, vol. 6, pp. 113)*

Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'Fragrance for men is the fragrance that is apparent but its colour is not apparent, and fragrance for women is the fragrance whose colour is visible but fragrance is not apparent.' *(Sunan-ut-Tirmizi, vol. 4, pp. 361, Hadees 2796)*

It has become obvious that Islamic sisters should not use such fragrance whose fragrance reaches strangers. Islamic sisters should learn lesson from the following blessed Hadees.

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Sayyiduna Abu Musa Ash'ari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'When a woman passes by a Majlis [gathering] after applying fragrance; she is like this and this', i.e., she is an adulteress. *(Ibid, vol. 4, pp. 361, Hadees 2795)*

Inhaling the fragrant smoke is proven from Sunnah

Sayyiduna Naafi' رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said that Sayyiduna 'Abdullah Bin 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا would sometimes inhale the smoke of pure aloe wood (i.e. Agar), i.e. he would not mix anything with aloe wood and sometimes, he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ would mix camphor with aloe wood and inhale its smoke. He would say that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would also inhale the smoke like this. *(Sahih Muslim, pp. 1237, Hadees 2254)*

O our Beloved Allah عَزَّوَجَلَّ! Bless us with the privilege to breathe in scented air of the fragrant atmosphere of Madinah Munawwarah for the sake of our Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and with the privilege to die peacefully with faith in the same fragrant atmosphere while beholding the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and with the privilege to be buried in the fragrant land of Jannat-tul-Baqi'.

Toot jaye dam Madinay mayn mayra Ya Rab Baqi'
Kash! Ho jaye muyassar sabz Gumbad daykh ker

May I stop breathing in Madinah, Ya Rab!
May I be blessed with Baqi' upon beholding the Green Dome

(Mugheelan-e-Madinah, pp. 99)

46 Intentions of applying fragrance

(**From:** Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ.)

Saying of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم: The intention of a Muslim is better than his deed. *(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)*

1. I will apply fragrance in order to follow the Sunnah of the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.
2. I will recite ﴿بِسْمِ اللّٰہ﴾ before applying the fragrance.

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3. I will recite Salat-'Alan-Nabi while applying the fragrance.

4. I will say ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ﴾ with an intention to express gratitude for the blessing after applying the fragrance.

5. I will please angels, and

6. Muslims [through the fragrance].

7. If my intellect increases, I will use this faculty to learn Shar'i commandments and Sunan. Imam Shaafi'i رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه stated, 'Intellect increases by using excellent fragrance.'

8. I will save the Muslims from the sin of backbiting by removing foul odour from my clothes etc. (because it is backbiting to say such a thing about a Muslim in his absence, for example, 'Foul odour was emanating from his clothes or hands or mouth etc.', without the permission of Shari'ah).

9. I will adorn myself [by applying fragrance] for Salah.

Fragrance can also be applied with the intention of honouring the following places/rituals/occasions etc.

(10) Masjid (11) Tahajjud Salah (12) Friday (13) Monday (14) Ramadan (15) Eid-ul-Fitr (16) Eid-ul-Adha (17) The sacred night of Milad (18) Eid-e-Milad-un-Nabi (19) Milad procession (20) Night of Mi'raaj (21) Shab-e-Bara`at (22) Blessed Giyarhween (23) Raza Day (24) Dars from the Holy Quran (25) Dars from Hadees (26) Recitation of the Holy Quran (27) Awraad and Wazaaif [invocations] (28) Salat-'Alan-Nabi (29) Study of an Islamic book (30) Teaching of Islamic education (31) Learning of Islamic education (32) Writing of a Fatwa (33) Writing and compiling of Islamic books (34) Sunnah-inspiring Ijtima'aat (35) Ijtima' of Zikr and Na'at (36) Recitation of the Holy Quran in congregation (37) Dars from *Faizan-e-Sunnat* (38) Madani visit (39) At the time of delivering a Sunnah-inspiring Bayan (40) When visiting a scholar (41) Mother (42) Father (43) Pious Muslim (44) Murshid (45) When having the privilege of looking at the blessed hair of the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. (46) When visiting a shrine.

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The more good intentions one makes, higher the reward he will attain. There should also be an appropriate occasion for intention which should also be correct by Shari'ah. If you do not remember more intentions, then you should at least make two or three of them.

O our Beloved Allah عَزَّوَجَلَّ! Grant us the ability to apply fragrance with good intentions and make us true followers of the Sunnah of Your Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Sunnahs and manners of eating

Dear Islamic brothers! Food is a very magnificent blessing of Allah عَزَّوَجَلَّ. If we eat food in accordance with the Sunnah of the Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, then we gain rewards along with the satiation of hunger. Therefore, we should make a habit of eating food according to the Sunnah. Some Sunnahs and manners of eating food are as follows:

Wash your hands up to the wrists before eating food

Sayyiduna Anas Bin Maalik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: The one who likes that Allah عَزَّوَجَلَّ increase blessings in his home, then he should make ablution when meal is served, and also make ablution when it is taken away. *(Sunan Ibn Majah, vol. 4, pp. 9, Hadees 326)*

A great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated: It (i.e. the ablution before meal) refers to cleaning hands and mouth, that is washing hands and rinsing mouth. *(Mirat-ul-Manajih, vol. 6, pp. 32)*

While eating food, keep the left leg folded on the ground and keep the right knee upright; or keep both knees upright and sit on buttocks. *(Bahar-e-Shari'at, vol. 3, part 16, pp. 378)*

Take off your shoes before meal

Sayyiduna Anas Bin Maalik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: Take off shoes when sitting to eat food, there is comfort for you in it.

(Mishkat-ul-Masabih, vol. 2, pp. 454, Hadees 424)

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Recite ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ﴾ before eating. Sayyiduna Huzayfah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: The food on which ﴿بِسْمِ اللّٰه﴾ is not recited, Satan considers it lawful for him. *(Sahih Muslim, pp. 1116, Hadees 2017)*

If you forget to recite ﴿بِسْمِ اللّٰه﴾ at the beginning of meal, recite ﴿بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ﴾ when you remember.

Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا narrated: The Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: When anyone amongst you eats food, he should recite ﴿بِسْمِ اللّٰه﴾ before [eating]. If he forgets to recite ﴿بِسْمِ اللّٰه﴾ in the beginning, then he should recite ﴿بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ﴾. *(Sunan Abi Dawood, vol. 3, pp. 487, Hadees 3767)*

Recite the following Du'a prior to eating. It will not harm even if the food is poisonous اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ.

بِسْمِ اللّٰهِ الَّذِیْ لَا یَضُرُّ مَعَ اسْمِهٖ شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ یَا حَیُّ یَا قَیُّوْمُ

Translation: I begin with the name of Allah عَزَّوَجَلَّ, with the blessing of Whose name, nothing from the earth or the skies can harm, O the One Who is ever-alive.

(Firdaus-ul-Akhbar, vol. 1, pp. 274, Hadees 1955)

Eat with the right hand

The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: When anyone amongst you eats meal, he should eat with his right hand, and when he drinks, he should drink with his right hand, for the Satan eats and drinks with his left hand. *(Sahih Muslim, pp. 1117, Hadees 2020)*

Eat from your side

Sayyiduna Anas Bin Maalik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: Every person should eat from the portion of the pot that is in front of him.

(Sahih Bukhari, vol. 3, pp. 521, Hadees 5377)

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Sayyiduna Abu Salamah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has stated that one day while eating food, my hand was moving here and there into the bowl (i.e., picking morsel from one place and then picking the morsel from another place). When the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم saw me doing this, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: O boy! Eat with your right hand after reciting ﴿بِسْمِ اللّٰہ﴾ and eat from in front of you, so after that, my way of eating changed.

(Ibid, vol. 3, pp. 521, Hadees 5376)

Do not find fault in food

Do not say things such as, '*It is not tasty*', '*it is still raw*', '*it does not have enough salt*'. Because finding fault in food is Makruh and contrary to the Sunnah. If you like it, eat it, if you don't, leave it.

Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has stated: The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم never found fault in food. If he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم wished, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ate it, and if he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم did not wish, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم left it. *(Ibid, vol. 3, pp. 531, Hadees 5409)*

Leader of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated: We should not find fault in food at our home either, as it is Makruh and contrary to the Sunnah. Blessed habit of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was that he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would eat if he liked the food, otherwise he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would not eat it. Finding fault in food at others' homes is hurting Muslims and is a proof of greed and thoughtlessness. '*Food lacks ghee or it is tasteless*', it is fault finding. Moreover, if something is a cause of harm to him, and the excuse is expressed in order to avoid eating it and not to find fault in the food, for example, [it is said that] there is excessive chilli powder in food and '*I am not used to too much spicy food*', then it is not fault finding, it is only allowed in some informal atmosphere, and where the host does not have to put himself into trouble, for example: There are two kinds of curries, one has excessive chilli and he is not used to it, then he may not eat it, and when the reason is asked, he may explain it, and if there is only one kind of curry and if he does not eat it, then the host will have to arrange some other food for him and will also feel embarrassed. Moreover, if the host is poor, then he will face difficulty. In such situation, being considerate is that he should have patience, eat whatever is available and should not express his pain. ﴿وَاللّٰہُ تَعَالٰی اَعْلَمُ﴾ *(Fatawa Razawiyyah, vol. 21, pp. 652)*

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40 Intentions of eating

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ʻAllamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

Saying of the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم: The intention of a Muslim is better than his deed. *(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)*

1. I will make Wudu before, and
2. after eating food (i.e. I will wash hands, the front part of mouth and rinse it).

I will consume food to gain strength to

3. worship,
4. recite [the Holy Quran],
5. serve my parents,
6. acquire Islamic knowledge,
7. travel with a Madani Qafilah in order to learn Sunnahs,
8. partake in the Madani visit,
9. ponder over the matters of the Hereafter and
10. earn Halal sustenance to meet my needs.

(These intentions will be beneficial only when one consumes food less than his appetite. Conversely, excessive eating only creates laziness in worship, inclination towards sin, stomach ailments and disorders).

11. I will eat while sitting on the floor.
12. I will follow the Sunnah of spreading a dining-mat[1].
13. I will sit according to Sunnah.

[1] A piece of cloth etc., spread on the ground, on which food, drinks (water) etc. are served.

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14. I will recite ﴿بِسْمِ اللّٰه﴾
15. and other Du'as prior to eating.
16. I will eat with three fingers.
17. I will eat making small morsels.
18. I will chew the food properly.
19. I will recite ﴿يَا وَاجِدُ﴾ after every few morsels.
20. I will pick up and eat the grains etc. if they fall down.
21. I will break every morsel of the bread above the container of curry so that every bread crumb falls into the container.
22. I will throw the bones and spices etc. after licking them clean thoroughly.
23. I will eat less than appetite.
24. I will wipe the plate clean at the end with the intention of acting upon the blessed Sunnah and
25. lick the fingers clean three times.
26. I will pour water into plate and drink it to be deserving of the reward for freeing a slave. *(Ihya-ul-Uloom, vol. 2, pp. 7)*
27. I will not get up unnecessarily unless the dining-mat has been removed.
28. I will recite Masnoon Du'as after eating meal.
29. I will pick my teeth.

More intentions whilst eating with others

30. I will not start eating before an Islamic scholar or a saint, if they are present at the dining-mat.
31. I will attain the blessings of the closeness of Muslims.

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32. I will please them by offering them different items such as water, pot scrapings, gourd, pieces of meat etc. from the food.
33. I will reap the reward of Sadaqah by smiling at them.
34. I will tell them the intentions of eating food.
35. I will tell them the Sunnahs of eating.
36. If I get the opportunity, I will make them recite the Du'as prior to eating,
37. and after eating.
38. I will leave the finer items of food, such as pieces of meat etc. for others, avoiding greed and performing sacrifice.
39. I will gift others toothpicks.
40. I will recite ﴿يَا وَاجِدُ﴾ aloud before consuming every morsel or two, with the intention that others may also recall and recite it.

May Allah عَزَّوَجَلَّ grant us the ability to eat food in accordance with the blessed Sunnah!

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The Sunnahs and manners of drinking water

Dear Islamic brothers! Drink water with your right hand, while sitting and reciting ﴿بِسْمِ اللّٰه﴾. One should see the water in light before drinking it. Moreover, drink it in a way that you separate the glass from your mouth each time and take a breath. Drink one sip each in the first and second go, and drink as much as you want in the third go.

Sayyiduna Ibn 'Abbas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا narrated: The Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: Do not drink water in one breath like a camel. But rather, drink it in two or three breaths. Recite ﴿بِسْمِ اللّٰه﴾ when you begin to drink it and when you have finished, recite ﴿اَلْحَمْدُ لِلّٰه﴾. *(Sunan-ut-Tirmizi, vol. 3, pp. 352, Hadees 1892)*

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Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to breathe three times when drinking [water], and would say: Drinking in this way is more thirst-quenching, healthier and more pleasant. *(Sahih Muslim, pp. 1120, Hadees 2028, 123)*

Sayyiduna Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا narrated: The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم forbade breathing or blowing into the pot. *(Sunan Abi Dawood, vol. 3, pp. 475, Hadees 3728)*

Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم forbade drinking water while standing. *(Sahih Muslim, pp. 1119, Hadees 2024)*

15 Intentions of drinking water

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ.

I will get strength to

1. worship,
2. recite the Holy Quran,
3. serve my parents,
4. acquire religious knowledge,
5. travel with a Madani Qafilah to learn Sunnahs,
6. take part in the Madani visit,
7. ponder over the matters of the afterlife and
8. earn Halal sustenance as per my needs.

These intentions will only be useful when the water is not very cold. Very cold water from the refrigerator or water with cubes of ice in it causes diseases.

9. I will drink water after sitting.
10. I will recite ﴿بِسْمِ اللّٰہ﴾ and
11. see it in the light before drinking it.

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12. I will drink it by sucking.
13. I will drink it in three breaths.
14. I will say ﴿اَلْحَمْدُ لِلّٰہِ﴾ after I have finished.
15. I will not throw away the leftover water.

6 Intentions of drinking tea

1. I will recite ﴿بِسْمِ اللّٰہ﴾ before I drink tea.
2. I will refresh myself with tea and get strength for worship,
3. recitation of the Holy Quran,
4. religious writing and
5. Islamic studies.
6. I will say ﴿اَلْحَمْدُ لِلّٰہِ﴾ after I have drunk tea.

12 Madani pearls of drinking water

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَہُمُ اللّٰہُ تَعَالٰی are also included in them. No deed can be declared to be the 'Sunnah of the Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم' unless it is known for sure.

Two blessed sayings of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم:

1. Do not drink [water] in a one breath like a camel. But rather, drink it in two or three breaths. Recite ﴿بِسْمِ اللّٰہ﴾ before you drink it and when you have drunk it, recite ﴿اَلْحَمْدُ لِلّٰہِ﴾. *(Sunan-ut-Tirmizi, vol. 3, pp. 352, Hadees 1892)*

2. The Noblest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم forbade from taking breath or blowing into the pot. *(Sunan Abi Dawood, vol. 3, pp. 474, Hadees 3728)*

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Commenting on aforementioned blessed Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: Breathing in container is an act done by animals, moreover, keep your mouth away from container when you breathe as the breath is sometimes poisonous (i.e. keep glass away from mouth when exhaling breath). Do not blow on hot tea or milk in order to cool it down, but wait for a while, when it gets a little cold, then drink it.

(Mirat-ul-Manajih, vol. 6, pp. 77)

Nevertheless, there is no harm in blowing onto water after reciting Salat-'Alan-Nabi etc. with the intention of seeking cure.

3. Recite ﴿بِسْمِ اللّٰه﴾ before drinking water.
4. Drink in small sips by sucking the water, big sips cause liver disease.
5. Drink water in three breaths.
6. Drink water with the right hand and
7. in sitting position.
8. Drinking water left in container after ablution is a cure for 70 diseases, as it resembles Zamzam water. Except for these two (i.e. leftover water of Wudu and Zamzam water), drinking any kind of water while standing is Makruh. *(Derived from: Fatawa Razawiyyah, vol. 4, pp. 575; vol. 21, pp. 669)* Drink leftover water of Wudu and Zamzam water whilst standing and facing Qiblah.
9. Make sure that there is no harmful thing etc. in the drink (water etc.) before you drink it. *(Ithaf-us-Sadah vol. 5, pp. 594)*
10. Having drunk water, say ﴿اَلْحَمْدُ لِلّٰهِ﴾.
11. Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: Recite ﴿بِسْمِ اللّٰه﴾ before starting to drink [water], ﴿اَلْحَمْدُ لِلّٰهِ﴾ at the end of first breath, ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ﴾ after the second breath and recite ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ الرَّحْمٰنِ الرَّحِیْمِ﴾ after the third breath. *(Ihya-ul-'Uloom, vol. 2, pp. 8)*

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12. Leftover clean drinking water by a Muslim in a glass should not be thrown away unnecessarily, while it is usable. After some moments of drinking water, if you see the empty glass, you will notice a few drops of water gathered in the bottom of glass, drink them as well.

One of the best sources of learning Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Rasool.

Sunnahs and manners of walking

Dear Islamic brothers! The blessed life of the most Revered and Renowned Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم guides us in every walk of our life. The way of walking of Muslim should also be distinctive. Keeping your collar open, wearing chain, striding heavily and walking with arrogance are the styles of arrogant and foolish people. Muslims should walk in a manner that is moderate and dignified.

Do not strut with your collar open like an ill-mannered person as it is the style of foolish and arrogant people, instead, walk with your gaze lowered in a dignified manner. Sayyiduna Anas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated: When the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم walked, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would look to be bent forward.

(Sunan Abi Dawood, vol. 4, pp. 349, Hadees 4863)

Avoid looking here and there unnecessarily while walking on the way and when crossing a road, look at the direction from which vehicles are coming. If a vehicle is coming, do not run recklessly, instead, stop there as it is safer.

Do not look here and there on the way while walking. Walk in a gentle manner with your gaze lowered.

15 Madani pearls of walking

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰى are also included in them. No deed can be declared to be the 'Sunnah of the Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم' unless it is known for sure.

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1. Allah عَزَّوَجَلَّ has said in Surah Bani Israel, part 15, Ayah number 37:

وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا ۚ اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا ﴿۳۷﴾

And do not walk arrogantly on the earth; you can never split the earth, nor be as high as the mountains. *[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, Ayah 37)*

2. The fragrant saying of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has been narrated on page 435 of *Bahar-e-Shari'at*, volume 3, part 16, the 1334-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: A man covered with two shawls was strutting and was puffed up with pride. He was made to sink into the earth, and he will continue to sink until the Day of Judgement.

(Sahih Muslim, pp. 1156, Hadees 2088)

3. The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would sometimes hold the hand of his companion in his blessed hand while walking. *(Al-Mu'jam-ul-Kabeer, vol. 7, pp. 162)*

   One should not hold the hand of an attractive lad, because holding or shaking hands or hugging any Islamic brother out of lust is Haraam and an act leading to the Hell.

4. When the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم walked, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would lean a little bit forward as if he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was descending from a height.

(Shumaail-ul-Muhammadiyyah lit-Tirmizi, pp. 87, Raqm 118)

5. Never walk with pride; wearing chains of gold or any other metal around your neck, with the front buttons [of the shirt] open as if to show off. This is the style of the unwise, arrogant, and transgressors. It is Haraam for men to wear a gold chain around the neck. Wearing other metallic chains is not permissible either.

6. If there is no hindrance, walk on the side of the pathway at a medium pace. Don't be so fast that people start looking at you thinking that where is he going in such haste. Do not walk too slowly either that people may assume that you are ill.

7. It is not Sunnah to look here and there unnecessarily while walking. Walk with dignity and with your gaze lowered. Sayyiduna Hassaan Bin Abi Sinaan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه

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went for the Eid Salah. When he رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ came back home, his wife asked him: How many women did you see today? He رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ observed silence. When she insisted, he رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ said: I kept looking at the toes (of my feet) from exiting the home till my return to you. *(Kitab-ul-Wara' ma' Mawsu'ah Imam Ibn Abid Dunya, vol. 1, pp. 205)*

سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ! The blessed saints رَحِمَہُمُ اللّٰہُ تَعَالٰی did not look here and there unnecessarily while walking, especially when it was crowded, lest they look at someone not permitted by the Shari'ah to look at. This was the piety of our saints رَحِمَہُمُ اللّٰہُ تَعَالٰی. The ruling is that if you look at a woman unintentionally and avert your gaze immediately, you will not be sinful.

8. It is not appropriate to look at balcony or window of somebody's home unnecessarily.

9. While walking or coming up or down the stairs, take care that your shoes do not make noise. Our Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم did not like the sound created by shoes.

10. If there are two women standing or going on a way, do not pass between them. It has been prohibited in blessed Hadees.

11. It is against manners to spit, blow your nose, put your finger inside the nose, clean the dirt of your body with your fingers, keep itching your ears or private parts etc. while walking, sitting down or standing in front of people.

12. Some people have the habit of kicking whatever comes in their way. This is a very ill-mannered practice. There is also a danger of your foot getting injured. Furthermore, kicking newspapers or boxes, packets and empty bottles of mineral water having inscriptions on them is also very disrespectful.

13. While walking, abide by the laws that do not oppose the Shari'ah. For example, whilst the traffic is moving, if zebra crossing or the over-head bridge is available, use them in order to cross the road.

14. Cross the road by looking in the direction of the traffic. If you are in the middle of a road and the vehicle is approaching, rather than running away, try to stay there as this is a safer approach. Furthermore, to cross the tracks at times when trains are usually passing is like inviting your death. The one who considers train to be very far and crosses the track should keep in mind the danger of getting entangled in wires

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etc. and falling over due to haste or carelessness and being crushed by train. There are places where it is against the law to cross the track. Obey these laws; especially on the stations.

15. Walk for 45 minutes doing Zikr and reciting Salat-'Alan-Nabi everyday with the intention of gaining strength to worship. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, you will remain healthy.

    The best way to walk is to walk at fast pace for the first 15 minutes, medium pace for next 15 minutes and then fast again for the last 15 minutes. By walking this way, the whole body will be exercised. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, the digestive system will be fine, you will be safe from heart diseases and countless other diseases, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

O our Beloved Allah عَزَّوَجَلَّ! Grant us the ability to walk at medium pace without arrogance in conformity with the Sunnah of Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Grant us the ability to walk on the side of the pathway, with dignity and lowered gaze, without peeping here and there.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sunnahs and manners of sitting

Dear Islamic brothers! Our way of standing and sitting should also be in accordance with Sunnah. The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to sit facing the Qiblah. How excellent it will be if sometimes, we also sit facing the Qiblah and sometimes facing Madinah as it is also a great privilege. If only when we sit facing the sacred land of Madinah, we could imagine and express the feelings of our heart that:

Deedar kay qaabil to kahan mayri nazar hay
Yeh tayri 'inayat hay jo rukh tayra idher hay

My sight is ineligible to see your sacred vision
It is your bestowment that your blessed face is towards me

Some Sunnahs and manners of sitting are presented:

1. Sit with your buttocks on the floor, with both of your knees up and having your arms wrapped around them whilst holding one hand in the other. Sitting like this is

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Sunnah (but it is better to wrap your knees with a shawl while sitting like this). *(Mirat-ul-Manajih, vol. 6, pp. 378)*

2. Sitting cross-legged is also proved by Noblest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

3. Do not sit where there is sunshine and shade as well. Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ has narrated that the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'When any of you is in shade and the shade then moves away, leaving him partially in the sunshine and partially in shade, then he should stand up from there.'

(Sunan Abi Dawood, vol. 4, pp. 344, Hadees 4821)

4. Sit facing the Qiblah. *(Rasaail 'Attariyyah, part, 2, pp. 229)*

5. Sitting on the seats of pious people is against the etiquette. A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated: One should not sit on the seat of his teacher and spiritual guide even in their absence. *(Fatawa Razawiyyah, vol. 24, pp. 369, 424)*

6. Try not to let your back face towards pious saints while sitting or standing, and the legs must not be straightened out towards them at all.

7. Whenever you come to any congregation or Majlis, do not come crossing over other people, sit where you get room.

8. When sitting, take off your shoes, your feet will get comfort.

(Al-Jami-us-Sagheer, pp. 40, Hadees 554)

9. When you get free from a Majlis, recite [the following] Du'a three times, sins will be forgiven and the Islamic brother who recites this Du'a in the Majlis of goodness and the Majlis of Zikr, goodness will be stamped for him. Du'a is as follows:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

Translation: You are Pure and O Allah عَزَّوَجَلَّ! All praise is for You. There is no Almighty except You. I seek forgiveness from You and I repent to You.

(Sunan Abi Dawood, vol. 4, pp. 347, Hadees 4857)

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10. Standing up in the reverence of any practicing scholar, pious person, Sayyid Sahib or parents is an act of reward.

    A great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated: Upon the arrival of pious people, both these acts, i.e. standing in reverence and welcoming them, are permissible. It is also the Sunnah of Sahabah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُم and even Sunnat-e-Qawli of the Noblest Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. *(Mirat-ul-Manajih, vol. 6, pp. 370)*

O our Beloved Allah عَزَّوَجَلَّ! Grant us the ability to act upon the Sunnahs and manners of standing and sitting.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

Manners of wearing clothes

Dear Islamic brothers! It is the great favour of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ bestowed upon us the blessing of clothing. We can protect ourselves from the effects of cold and hot weather by clothes. This clothing brings about our adornment and honour. Each and every nation has its own particular clothing; but the clothing of Muslims is the most distinctive.

White dress is the most decent of all dresses and the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم liked it. Sayyiduna Samorah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ narrated: The Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Wear white dress, because it is cleaner and purer, and shroud your deceased in it.' *(Sunan-ut-Tirmizi, vol. 4, pp. 370, Hadees 2819)*

14 Madani pearls of clothing

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی are also included in them. No deed can be declared to be the 'Sunnah of the Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم' unless it is known for sure.

Firstly, three sayings of the Beloved Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم are presented:

1. The veil between the eyes of jinns and the Satr of people is that when anyone takes off his clothes, he should recite ﴿بِسْمِ اللّٰه﴾.

(Al-Mu'jam-ul-Awsat, vol. 10, pp. 173, Hadees 10362)

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A great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated, 'As a wall and curtains become a barrier to the sight of people, similarly this Zikr of Allah عَزَّوَجَلَّ will be a barrier to the sight of jinns. That is, the jinns will not be able to see him. *(Mirat-ul-Manajih, vol. 1, pp. 268)*

2. Whoever puts his clothes on and recites the following, his future and past sins will be forgiven:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ هٰذَا وَ رَزَقَنِیْهِ مِنْ غَیْرِ حَوْلٍ مِّنِّیْ وَلَا قُوَّةٍ

(Sunan Abi Dawood, vol. 4, pp. 59, Hadees 4023)

3. Despite having the means to wear elegant clothes, whoever avoids them due to humility, Allah عَزَّوَجَلَّ will clothe him in the attire of Karamah.

(Sunan Abi Dawood, vol. 4, pp. 326, Hadees 4778)

4. The sacred dress of the Noble Rasool صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم was usually of white cloth. *(Kashf-ul-Iltibas, pp. 36)*

5. Clothing should be from Halal earnings. No Salah – whether Fard or Nafl – is accepted if offered wearing the clothing obtained from Haraam earnings.

(Kashf-ul-Iltibas, pp. 41)

6. It is narrated: Whoever ties his 'Imamah whilst sitting, or wears his lower garment (i.e. pyjamas or trousers) whilst standing, Allah عَزَّوَجَلَّ will make him suffer from such a disease for which there is no cure. *(Kashf-ul-Iltibas, pp. 39)*

7. When putting clothes on, start from the right side (because it is Sunnah). For example, when putting on a Kurta, put your right hand into the right sleeve first and then your left hand into the left sleeve. *(Kashf-ul-Iltibas, pp. 43)*

8. In the same way, when putting on the lower garment, put your right foot into the right leg first and then your left foot into the left leg, and when you are taking your clothes off, do the opposite, i.e. start with the left.

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9. It is stated on page 409, part 16, volume 3 of the book *Bahar-e-Shari'at*, the 1334-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: It is Sunnah to have the length of the Kurta up to halfway down the shin, the length of the sleeve up to the fingertips at most, and its width should be one hand-span. *(Rad-dul-Muhtar, vol. 9, pp. 579)*

10. It is Sunnah for men to keep the bottom of their trousers/Tahband above the ankles. *(Mirat-ul-Manajih, vol. 6, pp. 94)*

11. Men should wear only masculine clothing and women should wear only feminine clothing. This distinction should also be taken into account when dressing small children.

12. The part of man's body from below the navel up to the knees is 'Awrat i.e. concealing it is Fard. Navel is not included in it but the knees are included.

(Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 2, pp. 93)

These days, many people wear pyjamas or Tahband below the navel in such a way that some part below the navel remains uncovered. If the Kurta etc. covers that area to such an extent that the colour of the skin is not visible, then it is fine, otherwise it is Haraam. If one-fourth of such part remains uncovered in Salah, then the Salah will not be valid. *(Bahar-e-Shari'at, vol. 1, part 3, pp. 481)* Anyone who is wearing Ihram for Hajj or 'Umrah should particularly take great care of it.

13. Nowadays, many people roam around wearing shorts, exposing their knees and thighs. This is Haraam. Looking towards the exposed knees and thighs of such people is also Haraam. Riversides, playgrounds and gyms are the common sights of these scenes. Therefore, one must take great care if he has to visit such places.

14. The dress that is worn to show arrogance is forbidden. Whether or not one has become arrogant can be determined by pondering over one's state. If one has the same state after wearing the clothes he had before wearing, it indicates that he has not become arrogant. If the previous state does not exist anymore, this shows that he has become arrogant. Therefore, he should refrain from wearing such clothes because arrogance is a very bad trait. *(Rad-dul-Muhtar, vol. 9, pp. 579)*

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Madani appearance

The Madani appearance includes growing a beard and hair in a Sunnah-conforming style, putting on a light green-coloured 'Imamah (turban), wearing a white Kurta [with Kali] up to the half of the shin in length according to Sunnah, with sleeves a hand-span wide, keeping a Miswak prominently in the front pocket, and keeping the trousers above the ankles. (If there is a white shawl over the head and a brown one to observe veil within veil while acting upon Madani In'amaat, it will be absolutely brilliant!)

Du'a of 'Attar

O Allah عَزَّوَجَلَّ! Bless me and all those Islamic brothers who adopt the Madani appearance, with martyrdom under the shade of the Green Dome, burial in Jannat-ul-Baqi', and closeness to Your Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Jannat-ul-Firdaus.

17 Madani pearls regarding 'Imamah

6 Sayings of Beloved Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

1. 2 Rak'aat of Salah performed whilst wearing an 'Imamah are better than offering 70 Rak'aat without wearing 'Imamah.' *(Al-Firdaus bima Soor-il-Khitab, vol. 2, pp. 265, Hadees 3233)*

2. Wearing an 'Imamah over a cap is the difference between us and the polytheists. For every fold of the 'Imamah that a Muslim wraps around his head, he will be given one Noor [light] for it on the Day of Judgement. *(Al-Jami'-us-Sagheer, pp. 353, Hadees 5725)*

3. Without doubt, Allah عَزَّوَجَلَّ and His angels send Salat, on Friday, on those who wear an 'Imamah. *(Al-Firdaus bima Soor-il-Khitab, vol. 1, pp. 147, Hadees 529)*

4. Offering Salah whilst wearing an 'Imamah is equivalent to 10,000 virtues. *(Al-Firdaus bima' Soor-il-Khitab, vol. 2, pp. 406, Hadees 3805; Fatawa Razawiyyah, vol. 6, pp. 220)*

5. One Salat-ul-Jumu'ah performed whilst wearing an 'Imamah is equivalent to 70 Salat-ul-Jumu'ah performed without an 'Imamah.

(Tareekh-e-Madinah Dimashq li Ibn 'Asakir, vol. 37, pp. 355)

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6. 'Imamahs are the crowns of Arabs, so wear 'Imamah and your dignity will be enhanced. Whoever ties an 'Imamah gains one virtue for every fold [of the 'Imamah that he wraps around his head]. *(Jam'-ul-Jawami, vol. 5, pp. 202, Hadees 14536)*

7. It is mentioned in the 1334-page book *Bahar-e-Shari'at*, published by Dawat-e-Islami's publishing department, Maktaba-tul-Madinah, on page 660, part 16, volume 3: Tie 'Imamah whilst standing, and put on the pyjamas [i.e. trousers] whilst sitting. Whoever does the opposite to this (i.e. he ties the 'Imamah whilst sitting, and puts on the trousers whilst standing); he will suffer from such a disease, for which there is no cure.

8. It is appropriate to wrap the first fold of the 'Imamah towards the right side of the head. *(Fatawa Razawiyyah, vol. 22, pp. 199)*

9. The Shimlah [i.e. unwrapped end] of the blessed 'Imamah of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would generally hang behind (his blessed back), sometimes it would be on the right hand side, and sometimes there would be two Shimlahs between his two blessed shoulders. To hang the Shimlah on the left hand side is against the Sunnah. *(Ashi'a-tul-Lam'aat, vol. 3, pp. 582)*

10. The length of the Shimlah of the 'Imamah should be equal to at least four fingers in width, and up to the middle of the back at most, i.e. approximately the length of one arm. *(Fatawa Razawiyyah, vol. 22, pp. 182)*

11. Tie the 'Imamah whilst standing facing the Qiblah. *(Kashf-ul-Iltibas, pp. 38)*

12. The Sunnah of 'Imamah is that it should not be shorter than 2½ yards in length, nor should it be longer than 6 yards, and

13. it should be tied in a dome-like shape. *(Fatawa Razawiyyah, vol. 22, pp. 186)*

14. If you have a large kerchief with which you can make enough folds to cover the whole head, it will be considered as an 'Imamah.

15. It is Makruh to tie a small kerchief with which one can only make one or two folds.

(Fatawa Razawiyyah, vol. 7, pp. 299)

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16. When removing ‘Imamah, (instead of taking it off all at once), untie each fold one by one. *(Fatawa Hindiyyah, vol. 5, pp. 330)*

17. ‘Allamah Shaykh ‘Abdul Haq Muhaddis Dihlvi رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated, ‘The blessed ‘Imamah of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was often white, sometimes black and sometimes green.’ *(Kashf-ul-Iltibas, pp. 38)*

An excellent way of learning Sunan is to travel with the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami.

Sunnahs and manners of wearing shoes

Dear Islamic brothers! Wearing shoes is a Sunnah of Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Wearing shoes protects feet from stones and thorns etc. Moreover, feet remain safe from cold in winter season and shoes are very useful when walking on hot ground in the summer season. Some Sunnahs and manners of wearing shoes are presented below.

It is permissible to wear shoes in any colour, but it is better to wear yellow-coloured shoes as Sayyiduna ‘Ali كَرَّمَ اللّٰہُ تَعَالٰی وَجْہَہُ الْکَرِیْم has stated: Whoever wears yellow shoes, his anxieties will be reduced. *(Kashf-ul-Khifa, vol. 2, pp. 246, Hadees 2595)*

Wear right foot shoe first and then the left one. When taking shoes off, take off the left foot shoe first and then the right one. Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said: (When anyone) wears shoe, he should wear in the right foot first; and when he takes it off, he should take off the left foot shoe first. *(Sunan Abi Majah, vol. 4, pp. 166, Hadees 3616)*

Wearing shoes: 7 Madani pearls

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَہُمُ اللّٰہُ تَعَالٰی are also included in them. No deed can be declared to be the ‘Sunnah of the Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم’ unless it is known for sure.

1. The Greatest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, ‘Use shoes in abundance. For as long as a man is wearing shoes, it is as if he is riding (i.e. he feels less tired).’

(Sahih Muslim, pp. 1161, Hadees 2096)

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2. Shake out the shoes before you put them on so that any insect or small stone etc. may come out if lying in them.

3. Wear the right foot shoe first and then the left one. When taking them off, take off the left foot shoe first, and then the right one. The Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated: When any of you wears shoes, he should start wearing with the right foot shoe, and when taking them off, he should start taking off the left foot shoe, so that the right foot will be first when wearing and last when taking off.

(Sahih Bukhari, vol. 4, pp. 65, Hadees 5855)

It is stated in the book *Nuzha-tul-Qaari*: When entering Masjid, the ruling is, one should place the right foot in the Masjid first, and when exiting Masjid, he should step out the left foot first. It is difficult to act upon this Hadees when entering the Masjid. Therefore, giving solution to this difficulty, A'la Hadrat رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated: When entering Masjid, first take out the left foot from the shoe and place it over the shoe, then, take out the right foot from the shoe and place it into Masjid. When exiting Masjid, first place the left foot over the shoe outside Masjid, and then wear the right foot shoe outside Masjid. Then wear the left foot shoe.

(Nuzha-tul-Qaari, vol. 5, pp. 530)

4. Men should wear masculine shoes, whereas women should wear feminine ones.

5. Someone told Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا that there was a woman who wore (masculine) shoes. She رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا replied that the Rasool of Rahmah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم cursed the women adopting masculine styles.

(Sunan Abi Dawood, vol. 4, pp. 84, Hadees 4099)

It is stated on page 422 of the 16th part of *Bahar-e-Shari'at,* volume 3: i.e. women should not wear masculine shoes. Both men and women are forbidden to adopt each other's styles in all such things that show a difference between them. Neither men should adopt feminine styles nor should women adopt masculine ones.

6. When you sit down, take off shoes. This will relax your feet.

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7. Not turning the shoe right side up despite seeing it lying upside down (is a cause of deprivation in sustenance). It is stated in the book *Dawlat-e-Bay-Zawaal*: If the shoe remains lying upside down for the whole night, Satan comes and sits on it and it is the throne of Satan. *(Sunni Bihishti Zaywar, part 5, pp. 601)* If a used shoe is lying upside down, turn it right side up.

O Allah عَزَّوَجَلَّ! Grant us the ability to wear and take off shoes according to Sunnah.

Sunnahs and manners of sleeping and waking up

Dear Islamic brothers! Sleep is also a form of death. When going to sleep, we should feel fear lest our eyes remain closed and we remain asleep forever. Therefore, we should repent of our sins everyday before going to sleep.

Dear Islamic brothers! If we sleep after reciting Du'as [supplications] according to Sunnah, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ we would obtain benefits even from our sleep.

Do not sleep on your stomach. Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated: The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم saw a person lying on his stomach and said, 'Allah عَزَّوَجَلَّ does not like this way of lying.'

(Sunan Ibn Majah, vol. 4, pp. 214, Hadees 3723; Sunan-ut-Tirmizi, vol. 5, pp. 549, Hadees 253)

It is also from the manners of Glorious Quran that one should not turn his back towards Quran nor should he stretch his legs, nor should he lift his legs above the Quran and nor should he sit at a higher place above the level of Quran.

(Bahar-e-Shari'at, vol. 3, part 16, pp. 496)

However, if Glorious Quran and sacred Arabic writings etc. are at a higher place, then there is no harm in stretching legs in that direction. *(Al-Fatawa Al-Hindiyyah, vol. 5, pp. 322)*

Sleeping and waking up: 15 Madani pearls

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Besides Sunan, the Madani pearls conveyed by our pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی are also included in them. No deed can be declared to be the 'Sunnah of the Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم' unless it is known for sure.

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1. Shake out the bedding properly before sleeping so that if there is any harmful insect etc., it can come off.

2. Read this Du'a before sleeping:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى

Translation: O Allah عَزَّوَجَلَّ, I die and live with Your name (i.e. sleep and wake up).

(Sahih Bukhari, vol. 4, pp. 196, Hadees 6325)

3. Do not sleep after 'Asr as there is fear of losing intellect. The Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Whoever sleeps after 'Asr and loses his intellect, should blame himself.' *(Musnad Abi Ya'la, vol. 4, pp. 678, Hadees 4897)*

4. It is Mustahab to nap for a while in the noon. *(Fatawa 'Aalamgiri, vol. 5, pp. 376)*

   A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه said: It is probably for the people who remain awake at night offering Salah, doing Zikr of Allah عَزَّوَجَلَّ or remain busy studying religious books so that the tiredness they feel as a result of staying awake at night may be removed by nap. *(Bahar-e-Shari'at, vol. 3, part 16, pp. 435)*

5. It is Makruh to sleep in the beginning of the day or between Maghrib and 'Isha. *(Fatawa 'Aalamgiri, vol. 5, pp. 376)*

6. It is Mustahab that one sleeps in the state of purity.

7. First sleep on the right side [of body] facing Qiblah with the right hand under the right cheek for some time, and then sleep on the left side. *(Fatawa 'Aalamgiri, vol. 5, pp. 376)*

8. Remember the grave as you go to sleep, as we will be alone in the grave and there will be no one but our deeds.

9. Occupy yourself with the remembrance of Allah عَزَّوَجَلَّ at the time of sleeping, continue reciting ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ﴾, ﴿سُبْحٰنَ اللّٰهِ﴾ and ﴿اَلْحَمْدُ لِلّٰهِ﴾ until you fall asleep, for a

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person rises in the same state that he sleeps in, and he will be raised in the same state on the Day of Judgement that he dies in. *(Fatawa 'Aalamgiri, vol. 5, pp. 376)*

10. Recite this Du'a after waking up:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْیَانَا بَعْدَ مَآ اَمَاتَنَا وَ اِلَیْهِ النُّشُوْرُ

Translation: All praise is to Allah عَزَّوَجَلَّ Who gave us life after death and to Him we will return. *(Sahih Bukhari, pp. 196, vol. 4, Hadees 6325)*

11. Make a firm intention upon waking up that you will adopt Taqwa [piety] and will not upset others. *(Fatawa 'Hindiyyah, vol. 5, pp. 376)*

12. When boys and girls reach the age of ten years, make them sleep separately. A boy of this age should neither sleep with the boys of same age nor with men older than him. *(Durr-e-Mukhtar, vol. 9, pp. 629)*

13. When the husband and wife sleep in the same bed, they should not have a ten year old child sleep beside them. The rulings for men will apply for a boy when he becomes mature enough to feel lust. *(Durr-e-Mukhtar, vol. 9, pp. 630)*

14. Use Miswak after waking up.

15. Offer Tahajjud after waking up in the night as it is a privilege to do so. The Greatest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The best Salah after the Fard is the Salah of night [Tahajjud].' *(Sahih Muslim, pp. 591, Hadees 1163)*

An excellent way of learning Sunan is to travel with the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami in the company of the devotees of Rasool.

Lootnay rahmatayn, Qafilay mayn chalo
Seekhnay Sunnatayn, Qafilay mayn chalo
Haun gi hal mushkilayn, Qafilay mayn chalo
Pao gey barakatayn, Qafilay mayn chalo

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To learn the Sunnahs, travel with the Madani Qafilah
To reap mercies, travel with the Madani Qafilah

Pains will ease, travel with the Madani Qafilah
Blessings you will reap, travel with the Madani Qafilah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

O our Beloved Allah عَزَّوَجَلَّ! Enable us to sleep less and according to Sunnah.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

20 Madani pearls regarding Miswak

Firstly, two sayings of the Holy Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are presented below:

1. Two Rak'aat offered after performing Miswak are better than 70 Rak'aat offered without Miswak. *(Attargheeb Wattarheeb, vol. 1, pp. 102, Hadees 18)*

2. Make it obligatory for yourself to use Miswak because it is the cause for the cleanliness of mouth and pleasure of Allah عَزَّوَجَلَّ.

(Musnad Imam Ahmad, vol. 2, pp. 438, Hadees 5869)

3. On page 288 of the first volume of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has mentioned: The reverent scholars say that the one who uses Miswak regularly, will be blessed with the recitation of Kalimah at the time of his death, and the one who consumes opium will not be blessed with the recitation of Kalimah at the time of his death.

4. Sayyiduna Ibn 'Abbas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا has narrated that Miswak has ten qualities: It cleans the mouth, strengthens the gums, improves the eyesight, eliminates phlegm, eliminates bad breath, it is the observance of the Sunnah, angels become happy, Allah عَزَّوَجَلَّ is pleased, it increases good deeds and improves the functioning of the stomach. *(Jam'-ul-Jawami', vol. 5, pp. 249, Hadees 14867)*

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5. Sayyiduna ‘Abdul Wahhab Sha’rani رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه narrated: Once, Sayyiduna Abu Bakr Shibli Baghdadi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه needed a Miswak whilst performing Wudu. He looked for it but could not find it. So he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه bought a Miswak for one dinar (i.e. a gold coin) and used it. Some people said to him, ‘You have spent too much on this! Should one spend so much on Miswak?’ He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه replied, ‘Without doubt, this world and all that it contains is not even of the value equivalent to the wing of a mosquito in the court of Allah عَزَّوَجَلَّ. How will I answer if, on the Day of Judgement, Allah عَزَّوَجَلَّ asks me, ‘Why did you abandon the Sunnah (Miswak) of My Beloved Rasool? The reality of the money and wealth that I gave you was not even equivalent to that of the wing of a mosquito, so after all, why did you not spend such unimportant wealth for accomplishing that great Sunnah (Miswak)?’

(Derived from: Lawaqa-ul-Anwaar, pp. 38)

6. Sayyiduna Imam Shaafi’i رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated, ‘Four things enhance intellect: abstaining from useless conversation, use of Miswak, company of pious people and acting upon your [religious] knowledge.’ *(Ihya-ul-‘Uloom, vol. 3, pp. 27)*
7. Miswak should be from Peelu, Zaytoon, or Neem tree having bitter taste.
8. Thickness of Miswak should be equal to that of the little finger.
9. Miswak should not be longer than one hand span. Otherwise, Satan sits on it.
10. The strands of the Miswak should be soft. Otherwise they cause space between teeth and gums.
11. If Miswak is fresh, then it is excellent. Otherwise soak it in a glass of water to make it soft.
12. It is appropriate to trim the strands of Miswak every day because they are beneficial for as long as they have some bitterness.
13. Brush your teeth horizontally with Miswak.
14. Whenever you use Miswak, use it three times.
15. And rinse it after each time.
16. Hold Miswak in the right hand in such a manner that the little finger remains at the bottom, the middle three fingers remain on top of it while the thumb remains at the top (near the soft strands that are used to brush the teeth).

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17. First brush (with Miswak) the upper teeth of the right side and then the left. Thereafter, clean the lower teeth starting from the right side and then the left.

18. Using Miswak holding in fist poses risk of piles.

19. Miswak is a Sunnah to be performed before Wudu, but if one has foul smell in the mouth, then using Miswak becomes Sunnat-ul-Muakkadah.

(Derived from: Fatawa Razawiyyah, vol. 1, pp. 623)

20. Do not throw away a used Miswak as it is an instrument used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into sea after tying it to stone or something heavy etc.

Sayyiduna Abu Darda رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has stated: Make it obligatory for yourself to use Miswak. Do not be careless about it because it has 24 qualities. Its greatest quality is that Allah عَزَّوَجَلَّ gets pleased. It brings wealth and affluence. It produces fragrance in the mouth and strengthens gums. It removes headache and molar ache. Angels shake hands due to the radiance [i.e. light] of the face and teeth. *(Fayd-ul-Qadeer, vol. 4, pp. 593, Hadees 5930)*

(For further details, consult page 294 to 295 of volume 1 of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah.)

Visiting graves: 16 Madani pearls

1. The Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has stated, 'I used to forbid you from visiting graves, but now, you should visit graves, because this brings about disinterest in the world and makes one remember the Hereafter.' *(Sunan Ibn Majah, vol. 2, pp. 252, Hadees 1571)*

2. Visiting the graves of Muslims is a Sunnah and it is a great privilege to visit the shrines of blessed Awliya and martyrs رَحِمَہُمُ اللّٰہُ تَعَالٰی, and sending them Sawab is liked and an act of reward. *(Fatawa Razawiyyah, vol. 9, pp. 532)*

3. If anybody wants to visit the grave of a Muslim (or the blessed shrine of any saint رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ), it is Mustahab that he offers two Rak'aat Nafl Salah at his home (at a non-Makruh) time. In every Rak'at, he should recite Ayat-ul-Kursi once and then Surah Al-Ikhlas three times after Surah Al-Fatihah. He should then send the reward

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of this Salah to the deceased of the grave. Allah عَزَّوَجَلَّ will create Noor (light) in the grave of the deceased and grant immense rewards to that person (i.e. the sender of the rewards). *(Fatawa 'Aalamgiri, vol. 5, pp. 350)*

4. Whoever goes to visit the blessed shrine or grave should not indulge himself in unnecessary conversation on the way. *(Fatawa 'Aalamgiri, vol. 5, pp. 350)*

5. Neither kiss the grave nor put your hands on it. *(Fatawa Razawiyyah, vol. 9, pp. 522, 526)* Instead, stand some distance away from the grave.

6. To perform Sajdah to a grave out of respect is Haraam, and if done with the intention of worship, it is Kufr (unbelief). *(Derived from: Fatawa Razawiyyah, vol. 22, pp. 423)*

7. Use the common path of the graveyard where there were no graves of the Muslims in past. Do not walk on a newly-made path.

   It is stated in *Rad-dul-Muhtar*: It is Haraam to walk on the new path that is made (by demolishing the graves in the graveyard).' *(Rad-dul-Muhtar, vol. 1, pp. 612)* In fact, even when there is doubt regarding that new path, it is impermissible and a sin to walk on it. *(Durr-e-Mukhtar, vol. 3, pp. 183)*

8. It has been observed at many shrines of saints that in order to facilitate visitors, new pavements and floors are made by destroying the graves of Muslims. It is Haraam to lie, walk, stand, and even to sit etc. in order to perform Zikr or recite the Quran on such floors. Fatihah should just be recited from a distance.

9. The visitor should stand in front of the face of the buried person. He should come near the grave from the direction of the feet of the buried person so that he is in the sight of the buried person. He should not come from the direction of the head of the deceased so that the deceased has to lift his head to see the visitor.

   (Fatawa Razawiyyah, vol. 9, pp. 532)

10. Stand in the graveyard in such a way that your back is towards the Qiblah and your face is towards the faces of the grave-dwellers. Then, say:

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اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ

يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَ نَحْنُ بِالْاَثَرْ

Translation: Salam be to you, O people of the graves! May Allah عَزَّوَجَلَّ forgive us and forgive you. You have come here before us and we are to follow you.

(Fatawa 'Aalamgiri, vol. 5, pp. 350)

11. Whoever enters the graveyard and recites this Du'a:

اَللّٰهُمَّ رَبَّ الْاَجْسَادِ الْبَالِيَةِ وَ الْعِظَامِ النَّخِرَةِ الَّتِیْ خَرَجَتْ

مِنَ الدُّنْيَا وَهِیَ بِكَ مُؤْمِنَةٌ اَدْخِلْ عَلَيْهَا رَوْحًا مِّنْ عِنْدِكَ وَ سَلَامًا مِّنِّیْ

Translation: O Allah عَزَّوَجَلَّ! O Lord of the bodies that have deteriorated and of the bones that have decayed! Bestow Your mercy upon those who departed from this world in the state of faith and give my Salam to them.

Then all the believers, who have passed away since Sayyiduna Aadam عَلَيْهِ السَّلَام until the time of that Du'a, will make Du'a for the forgiveness of the one who recited the Du'a. *(Musannaf Ibn Abi Shaybah, vol. 8, pp. 257)*

12. The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: If a person enters the graveyard, recites Surah Al-Fatihah, Surah Al-Ikhlas and Surah At-Takasur and then he prays, 'O Allah عَزَّوَجَلَّ! Whatever Quran I have recited, give its reward to Mu`min men and women of this graveyard', then all those Mu`mins will be his (the sender of reward) intercessors on the Day of Judgement. *(Sharh-us-Sudoor, pp. 311)*

13. It is stated in blessed Hadees: Whoever recites Surah Al-Ikhlas 11 times and sends its rewards to deceased people, he will attain rewards equal to the number of deceased. *(Durr-e-Mukhtar, vol. 3, pp. 183)*

14. Do not light incense sticks onto the grave as it is disrespectful and inauspicious (and causes trouble to the deceased). If pleasant fragrance is intended for the visitors,

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then these incense sticks should be lit at unoccupied space away from the grave, as spreading pleasant fragrance is a preferable act. *(Fatawa Razawiyyah, vol. 9, pp. 482, 525)*

15. A'la Hadrat رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه has stated on another occasion: It is narrated by Sayyiduna 'Amr Bin 'Aas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ in the book *Sahih Muslim* that at the time of his death, Sayyiduna 'Amr Bin 'Aas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ instructed his son, 'When I die, neither any wailing woman nor fire should accompany me.' *(Sahih Muslim, pp. 75, Hadees 192)*

16. Do not place an oil lamp or a lit candle etc. on the grave as this is fire and placing fire on the grave causes trouble to the deceased. If light is intended for pedestrians at night, then you can put a candle or a lamp at one side of the grave.

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اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

Method and manners of Istinja

- Jinns and devils reside in the toilets. If ﴿بِسْمِ اللّٰه﴾ is recited before entering, so by the virtue of it, they will not be able to see the Satr (private parts of the body).

- It is stated in a blessed Hadees: Veiling between the eyes of jinns and Satr of people is that when one goes to toilet, he should recite ﴿بِسْمِ اللّٰه﴾.

  (Sunan-ut-Tirmizi, vol. 2, pp. 113, Hadees 606)

  That is, the way a wall and curtain become barrier to the vision of people, similarly the Zikr of Allah عَزَّوَجَلَّ will be a barrier to the vision of jinns such that the jinns will not be able to see him. *(Mirat-ul-Manajih, vol. 1, pp. 268)*

- Recite ﴿بِسْمِ اللّٰه﴾ before entering the toilet; rather, it is better to recite the following Du'a (recite Salat-'Alan-Nabi once before and after):

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بِسْمِ اللّٰهِ اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ

Translation: Allah in the name of! I seek Your refuge from wicked male and female jinns. *(Kitab-ud-Du'a, pp. 132, Hadees 357)*

- Then enter the toilet with the left foot first.
- Keep head covered while performing Istinja.
- It is prohibited to enter the toilet bare headed.
- Neither your face nor your back should be towards the holy Qiblah while sitting for defecation or urination. If sitting with the face or back facing Qiblah accidentally, immediately change the direction beyond at least 45° as soon as you realize. It is hoped in this case that you will be forgiven then and there.
- Do not make the children defecate or urinate whilst keeping their face or back towards the Qiblah. If someone does so, he will be a sinner.
- One should neither take off his clothes until he is about to sit for defecation/ urination nor uncover the body more than what is required.
- Then, widening the gap between the feet, sit whilst applying the weight of the body on the left foot as it expands the anus and the waste excretes comfortably.
- Contemplation on religious rulings should not be done as it is a cause of deprivation.
- Do not utter the reply to one's sneezing, Salam and Azan [call for Salah] orally at that time.
- Do not utter ﴿اَلْحَمْدُ لِلّٰهِ﴾ orally if you sneeze; instead, utter it within your heart.
- Conversation should not be made.
- Do not look at your private parts.
- Do not look at the faeces excreted from the body.
- Do not remain seated unnecessarily in the toilet for a long time as it poses the risk of piles.

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- Do not spit on urine; nor blow your nose. While urinating, do not clear your throat and touch your body unnecessarily; do not look here and there frequently; do not look towards the sky; instead, keep the head lowered with humility.

- After defecating, first wash the urinary organ, and then the excretory organ.

- The Mustahab method of using water for Istinja is as follows: Sit with the feet a little wide apart, pour water gradually with the right hand, wash the excretory organ using the palmer aspect (side) of the fingers of left hand without using the finger tips and first keep the middle finger higher, then the ring finger and then the little finger. Keep the ewer high in order to protect it from sprinkles. It is Makruh to do Istinja with the right hand. When washing the excretory area, apply pressure as you normally would to force the faeces out so that excretory area is thoroughly washed, i.e. that no sticky traces remain. If one is fasting, he should not apply pressure.

- After you have attained purity, the hands have also become purified; however, wash them using soap etc. afterwards.

(Bahar-e-Shari'at, vol. 1, pp. 408-413; Rad-ul-Muhtar, vol. 1, pp. 615)

- Step out with the right foot first whilst exiting from the toilet. Recite this Du'a after exit (invoke Salat-'Alan-Nabi before and after it):

اَلْحَمْدُ لِلّٰهِ الَّذِیْٓ اَذْهَبَ عَنِّی الْاَذٰی وَ عَافَانِیْ

Translation: All praise is for Allah عَزَّوَجَلَّ who removed the difficulty from me and bestowed relief upon me. *(Sunan Ibn Majah, vol. 1, pp. 193, Hadees 301)*

It is even better to add the following Du'a so that one may act upon two Ahadees, ﴿غُفْرَانَكَ﴾ Translation: I ask Allah عَزَّوَجَلَّ for forgiveness.

(Sunan-ut-Tirmizi, vol. 1, pp. 87, Hadees 7)

How is it to use Zamzam water for Istinja

- It is Makruh to use Zamzam water for Istinja, and impermissible if lumps of dry earth [stone] have not been used [before it]. *(Bahar-e-Shari'at, vol. 1, pp. 413)*

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- It is Khilaf-e-Awla (undesirable) to purify the private parts with the water leftover from Wudu. *(Ibid)*

- Water leftover after washing the private parts can be used for Wudu. Some people throw it away; they should not do so, it is considered as wasting.

(Bahar-e-Shari'at, vol. 1, pp. 413)

Install W.C. in correct direction

If, Allah عَزَّوَجَلَّ forbid, the direction of the W.C. (water closet) in your home is incorrect, i.e. when seating on it, the face or back is towards the holy Qiblah, take prompt measures to correct it [the direction].

Keep in mind that tilting [the direction] a little is not sufficient. The W.C. should be installed in such way that at the time of sitting, the face or back points in the direction beyond 45° from the direction of Qiblah. It is most convenient if the toilet is installed in a direction perpendicular to the direction of the holy Qiblah, i.e. the direction of W.C. should be kept in either of the two directions in which Salam is performed at the end of Salah.

Wash your feet after Istinja

While using water for Istinja, some water usually splashes over the ankles of the feet. Hence, precaution is to purify those parts of the feet by washing them after you are done with the Istinja. Be careful that the water does not splash onto your clothes and other parts while washing your feet.

How is it to urinate in a hole?

The Rasool of Rahmah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, 'None of you should urinate in a hole.' *(Sunan Nasa`ee, pp. 14, Hadees 34)*

How is it to urinate in bathing area?

The Greatest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Nobody should pass urine in the bathing area; as taking a bath or performing Wudu (thereafter) in that area usually causes satanic whispers to occur.' *(Sunan Abi Dawood, vol. 1, pp. 44, Hadees 27)*

Commenting on the aforementioned Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has said: There is no harm in urinating

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in the bathing area if it has a hard floor and drainage system. However, it is better to avoid it. But if it does not have a hard floor nor a drainage system, then passing urine in that area is very bad as the ground will become unclean and unclean water will splash back on to the body during bathing or performing Wudu.

This Hadees refers to the second case. Therefore, the prohibition has been highly emphasized; i.e. it causes satanic whispers and baseless thoughts, which have been observed to occur; or satanic whispers of sprinkles of urine splashing back will remain in [one's] mind. *(Mirat-ul-Manajih, vol. 1, pp. 266)*

Rulings regarding use of lumps of earth for Istinja

- It is Sunnah to use lumps of earth for doing Istinja when the waste is excreted from the private organs. It is also permissible to purify using only water. However, it is Mustahab to use water for cleansing after having used lumps of earth.
- Besides urine and stool, if some other impurities, such as blood, pus, etc., emerge out from excretory organs, or if impurity sticks there from outside, mopping by mud clod will still render cleanness provided that impurity is not beyond that (excretory) exit; but washing is Mustahab.
- The number of the lumps of earth has not been specified in the Sunnah; instead, the quantity should be sufficient to attain the state of purity. If one attains purity by one lump of earth, the Sunnah will be deemed fulfilled, and if three lumps of earth are used but purity is not attained, then Sunnah will be deemed unfulfilled. However, it is Mustahab to use an odd number of the lumps (i.e. 1, 3, 5) and they should be at least three. If you attain purity by using one or two lumps, then add extra(s) to complete the quantity of three; and, if you need four, then use another to make it an odd number.
- Purification by lumps of earth is only applicable if the impurity does not spread on an area more than the size of a dirham[1] around the exit points of the excretory organs and if the area affected is more than the size of a dirham, then it is Fard to wash them. However, the use of lumps of earth is still a Sunnah.

[1] See volume 1, page 389 of *Bahar-e-Shari'at* for details about the dirham.

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- Pebbles, stones, torn pieces of cloth; all fall in the category of lumps of earth and it is permissible to use them for purifying without any aversion (Karahat) whatsoever. (It is better that the torn pieces of cloth or worthless leftover pieces that tailors throw away, is of cotton so that they can absorb the impurities quickly.)

- For Istinja, it is Makruh to use bones, food, dung, baked bricks, shard, glass, coal, fodder for the livestock and things that have some value even if they are worth only a penny.

- Use of paper for Istinja is prohibited whether nothing is printed on it or name of some disbeliever like 'Abu Jahl' is inscribed on it.

- It is Makruh to perform Istinja with the right hand; but if the left is disabled, then using the right hand is permissible.

- It is Makruh to reuse a lump of earth that has already been used once for Istinja. However, if the other side is still clean, then that (side) may be used.

- The method of using lumps of earth for purifying the excretory organ for a man during the summer is to wipe [the excretory organ using] the first lump of earth from the front towards the back; the second, from the back towards the front; and the third, from the front towards the back. In the winter; the first from the back towards the front; the second, from the front towards the back; and the third, from the back towards the front.

- It is Mustahab to keep the clean lumps of earth on the right side and to place the used ones on the left in such a way that the unclean side remains at the bottom.

  (Bahar-e-Shari'at, vol. 1, pp. 410-412; 'Aalamgiri, vol. 1, pp. 48-50)

- Religious scholars have permitted the use of toilet paper as it is produced solely for this purpose and it is not used for writing. However, it is better to use lumps of earth.

For further information about Istinja, read volume 1, part 2 from page 405 to 413 of *Bahar-e-Shari'at* published by Maktaba-tul-Madinah and Ameer-e-Ahl-e-Sunnat's booklet, named '*Istinja ka Tareeqah*' [Method of Istinja].

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O our Beloved Allah عَزَّوَجَلَّ! Enable us to protect our inner self from every kind of pollutions along with performing Istinja according to Sunnah and manners.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Ilahi! Yeh maqbool mayri Du'a ho
Mayri her ada Sunnat-e-Mustafa ho

O Lord! May this Du'a of mine be accepted
May every action of mine be according to the Sunnah of Beloved Mustafa

Sunan and manners of hospitality

Dear Islamic brothers! It is a blessed Sunnah to show hospitality. Great blessings of it are described in blessed Ahadees. It is also narrated that the guest is a means of goodness and blessings. A guest once came to the court of the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, so he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم provided him with hospitality after borrowing the means for it.

A slave of the Holy Rasool, Abu Raafi' رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said: The Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said to me, 'Ask so-and-so Jew to lend flour to me. I will pay it back in the month of Rajab' (because a guest has come to me). The Jew said, 'I will not give unless you pawn something.' Sayyiduna Raafi' رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'I returned and told the Greatest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم what the Jew had said. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'By Allah عَزَّوَجَلَّ! I am Ameen [i.e. trusted] in the sky as well as on the earth. If he had given, I would pay it back.' (Now take that armour of mine and pawn it. I [i.e. Sayyiduna Raafi'] took and pawned it, and brought the flour.) *(Al-Mu'jam-ul-Kabeer, vol. 1, pp. 331, Hadees 989)*

Guest is a means of goodness and blessing

Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has reported that the Beloved Mustafa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Goodness and blessings reach the house, where guest is present, faster than even the knife (that falls from) the hump of the camel.' *(Sunan Ibn Majah, vol. 4, pp. 51, Hadees 3356)*

Dear Islamic brothers! If a knife is placed on the hump of a camel, it will immediately fall down from it. Similarly, due to guest, blessings and goodness are showered even faster than it.

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Guest is the means of the forgiveness of host's sins

The Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'When a guest comes to someone's place, he brings his sustenance along with him. And when he leaves, he becomes the cause for forgiveness of sins of the host.' *(Kashf-ul-Khifa, vol. 2, pp. 33, Hadees 1641)*

Ten angels bring mercies for the whole year

Sayyiduna Anas رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated that the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to Sayyiduna Bara Bin Maalik رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ: O Bara! When a person provides his brother with hospitality for the [pleasure] of Allah عَزَّوَجَلَّ and does not want any reward or thanks for it, then Allah عَزَّوَجَلَّ sends 10 angels to his house, who make the Tasbih, Tahleel and Takbeer of Allah عَزَّوَجَلَّ [i.e. glorify Allah عَزَّوَجَلَّ] for one year, and they continue to make Du'a for his forgiveness, and when the year ends, the worship equal to the whole year worth of worship of these angels is recorded in his book of deeds, and it is upon the mercy and favour of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ will feed him on delicious foods of Paradise in 'Jannat-ul-Khuld' and in the everlasting kingdom.

(Kanz-ul-'Ummal, vol. 9, pp. 119, Hadees 25972)

سُبْحٰنَ اللّٰه عَزَّوَجَلَّ! When a guest comes to the home of anyone, it is as if the rain of the mercy of Allah عَزَّوَجَلَّ starts pouring down, providing the host with the opportunity of earning huge reward.

Going along with the guest to the door to bid farewell is Sunnah

Sayyiduna Abu Hurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has reported that the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'It is a Sunnah for a person to go to the door to bid farewell to his guest.'

(Sunan Ibn Majah, vol. 4, pp. 52, Hadees 3358)

O our Beloved Allah عَزَّوَجَلَّ! Enable us to provide our guests with hospitality happily and bless us with the privilege of becoming the guest of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in the fragrant atmosphere of blessed Madinah again and again.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

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Alas! Madani Qafilah is returning

(Ah! Madani Qafilah ab Ja Raha hay Laut ker)

This poem portrays heartfelt emotions of an Islamic brother at the time of returning from the Madani Qafilah of Dawat-e-Islami travelling from home to learn Sunnahs.

Ah! Madani Qafilah ab ja raha hay laut ker
Koi dil thaamay khhara hay koi hay ba-chashm-e-ter

Sunnataun ki tarbiyyat kay qafilaun kay qadar-daan
Jab palattay hayn gharaun ko rotay hayn woh phoot ker

Kis qadar khush thay nikal ker chal diye thay ghar say jab
Ab udaasi chha rahi hay haye sab kay qalb per

Fikr thi ghar-baar ki na fikr karobar ki
Lutf khoob aata tha ham ko Masjidaun mayn bayth ker

Jatay hi dunya kay jhagray phir galay per jayain gey
Kya karayn laa-chaar hayn qaabu nahin halaat per

Ya Khuda! Nikloon mayn Madani Qafilaun kay sath kash
Sunnataun ki tarbiyyat kay wasitay phir jald-ter

Haye! Saara waqt mayra ghaflaton mayn kat gaya
Ah! Kab hoga muyassar Sunnataun ka phir safar

Masjidaun ka bhi adab haye! Na mujh say ho saka
Dar-guzar ker day Ilahi bahr-e-Shah-e-Bahr-o-Ber

Ham gharibon ko Madinay mayn bula lo Ya Nabi
Ho naseeb Aqa hamayn bhi ab Madinay ka safar

Apni saari naykiyan 'Attar nay kee^{n} us kay naam
Baarah Madani Qafilaun kay sath jo ker lay safar

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

92 Madani Pieces of Advice

About Majlis Madani In'amaat given by Ameer-e-Ahl-e-Sunnat

Dunya bhar mayn ho jaye ay kash! Dhoom dhaam
Ameer-e-Ahl-e-Sunnat kay Madani In'amaat haun khoob 'aam

If only the Madani In'amaat of Ameer-e-Ahl-e-Sunnat be promoted and popularized all over the world!

22 Madani pearls about Madani In'amaat

1. I love the Madani In'amaat immensely.
   (Madani Muzakarah, 2 Rabi'-ul-Aakhir, 1436 AH, Madani pearl: 7)

2. If anyone acts upon the Madani In'amaat properly, he will become pious and righteous.
   (Madani Muzakarah, 9 Rabi'-ul-Aakhir, 1436 AH, Madani pearl: 31)

3. The Madani In'amaat are a way to Paradise. One who acts upon them will become pious with a reformed character and will offer Salah regularly, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.
   (Madani Muzakarah, 10 Rabi'-ul-Awwal, 1436 AH, Madani pearl: 5)

4. The Madani In'amaat are a means of gaining spirituality. One who acts upon them will be blessed with fear of Allah عَزَّوَجَلَّ and devotion to Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

5. One who acts upon the Madani In'amaat is eminent among millions. He looks very dignified and distinguished. *(Madani Muzakarah, Rabi'-ul-Awwal, 1436 AH, Madani pearl: 4)*

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6. Lead your life following the Madani In'amaat. *(Madani Muzakarah, 6 Rabi'-ul-Awwal, 1436 AH)*

7. Man lacks something important without the Madani In'amaat. *(Madani Muzakarah, 7 Muharram-ul-Haraam, 1436 AH, Madani pearl: 16)*

8. Continue to act upon the Madani In'amaat. *(Madani Muzakarah, 28 Ramadan-ul-Mubarak, 1435 AH)*

9. The religious student who has travelled with a Madani Qafilah for 12 months should be the embodiment of the Madani In'amaat. *(Madani Muzakarah, 30 Shawwal-ul-Mukarram, 1435 AH, Madani pearl: 42)*

10. Instead of paying lip service, take part personally in the Madani activities of Dawat-e-Islami and act upon the Madani In'amaat. You will see its blessings. *(Madani Muzakarah, 16 Ramadan-ul-Mubarak, 1435 AH)*

11. Those leading their life following the Madani In'amaat are better Muslims. *(Madani Muzakarah, 17 Ramadan-ul-Mubarak, 1435 AH)*

12. The Madani In'amaat neither ruin your health nor your afterlife. *(Ibid, 23 Ramadan-ul-Mubarak, 1435 AH)*

13. If anyone acts upon the Madani In'amaat from the bottom of his heart, his home will become a haven of peace. *(Ibid, 24 Ramadan-ul-Mubarak, 1435 AH)*

14. Act upon the Madani In'amaat as far as possible, even when staying in the Haramayn Tayyibayn. *(Ibid, 2 Zul-Hijjah, 1435 AH, Madani pearl: 6)*

15. If you lead your life following the Madani In'amaat, you will emerge as a good Muslim in society, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. *(Ibid, 8 Safar-ul-Muzaffar, 1437 AH, Madani pearl: 1)*

16. Acting upon the Madani In'amaat is an excellent means of leading an Islamic life. *(Ibid, 3 Rabi'-ul-Awwal, 1437 AH, Madani pearl: 7)*

17. If you want to get reformed, stick to the Madani In'amaat. *(Ibid, 22 Safar-ul-Muzaffar, 1437 AH, Madani pearl: 9)*

18. In order to know how to lead an Islamic life, read the booklet of the Madani In'amaat and lead your life according to it. *(Ibid, 9 Jumadal Awwal, 1437 AH, Madani pearl: 3)*

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19. If you want to become pious; act upon the Madani In'amaat. *(Ibid, 4 Ramadan-ul-Mubarak, 1437 AH)*

20. One who acts upon the Madani In'amaat sincerely will become a practicing Muslim, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. *(Ibid, 26 Ramadan-ul-Mubarak, 1437 AH)*

21. The Madani In'amaat are an excellent means of becoming pious. *(Ibid, 26 Ramadan-ul-Mubarak, 1437 AH)*

22. The Madani In'amaat cohere with [i.e. they are in accordance with] our psyche. *(Ibid, 9 Jumadal Ukhra, 1437 AH, Madani pearl: 12)*

4 Madani pearls about Fikr-e-Madinah

23. If anyone performs Fikr-e-Madinah daily and submits the booklet of the Madani In'amaat on the night of the new moon or first date of every Madani month, I wish him to travel with me to Madinah. *(Ibid, 2 Rabi'-ul-Aakhir, 1436 AH, Madani pearl: 6)*

24. Perform Fikr-e-Madinah daily and submit the booklet of the Madani In'amaat to the relevant responsible Islamic brother of your locality every month, you will get steadfastness, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. *(Ibid, 12 Rabi'-ul-Awwal, 1436 AH, Madani pearl: 3)*

25. Fill in the boxes given in the booklet of the Madani In'amaat performing Fikr-e-Madinah daily and submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month. Do not wait until the 10th of the month. *(Ibid, 30 Shawwal-ul-Mukarram, 1435 AH, Madani pearl: 12)*

26. One who does not perform Fikr-e-Madinah daily in a steadfast way is not associated with Dawat-e-Islami completely. I consider him to be associated half. *(Madani Mashwarah Markazi Majlis-e-Shura, 16 February 2015 Madani pearl: 13)*

26 Madani pearls about Qufl-e-Madinah of the tongue

27. If we succeed perfectly in refraining from useless talking, it will be great blessing from Allah عَزَّوَجَلَّ. *(Madani Muzakarah, 9 Rabi'-ul-Aakhir, 1436 AH, Madani pearl: 26)*

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28. Take Qufl-e-Madinah seriously. We have to mark the day of Qufl-e-Madinah throughout our life. *(Ibid, 7 Rabi'-ul-Awwal, 1436 AH, Madani pearl: 9)*

29. If we give up the habit of useless talking, peace will be established.
(Ibid, 15 Muharram-ul-Haraam, 1436 AH, Madani pearl: 20)

30. Staying silent brings benefits in the worldly life as well as in the afterlife.
(Ibid, 7 Safar-ul-Muzaffar, 1436 AH)

31. Useless talking causes the hardness of the heart which is something very alarming because such a person gets deprived of the mercy of Allah عَزَّوَجَلَّ. *(Ibid, 7 Safar-ul-Muzaffar, 1436 AH)*

32. If only we would weigh our words, i.e. we should think before we speak every time.
(Ibid, 28 Safar-ul-Muzaffar, 1436 AH)

33. It is Wajib to refrain from sinful conversation all the time. *(Ibid, 1 Muharram-ul-Haraam, 1436 AH, Madani pearl: 13)*

34. All Islamic brothers are advised to mark the day of Qufl-e-Madinah.
(Ibid, 4 Zul-Qa'dah, 1435 AH, Madani pearl: 33)

35. Useless talk means the talking that contains neither the benefit of religion nor of the world. *(Ibid, 4 Zul-Qa'dah, 1435 AH, Madani pearl: 21)*

36. May Allah عَزَّوَجَلَّ bless us with the Qufl-e-Madinah of every part of our body!
(Ibid, 13 Shawwal-ul-Mukarram, 1435 AH, Madani pearl: 17)

37. If only we observe the real the Qufl-e-Madinah of our tongue!
(Ibid, 30 Shawwal-ul-Mukarram, 1435 AH, Madani pearl: 11)

38. We have introduced the Qufl-e-Madinah in order to refrain from sinful conversation.
(Ibid, 20 Shawwal-ul-Mukarram, 1435 AH, Madani pearl: 14)

39. Those Islamic brothers who observe the Qufl-e-Madinah of the tongue and the eye should make the habit of smiling so that people get closer to them.
(Ibid, 1 Jumadal Awwal, 1436 AH, Madani pearl: 2)

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40. Make it a habit to ponder what and why you said anything.
(Ibid, 11 Jumadal Awwal, 1436 AH, Madani pearl: 2)

41. By the grace of Allah عَزَّوَجَلَّ, the students who observe the Qufl-e-Madinah learn their lessons as well as perform the Madani activities. *(Ibid, 13 Jumadal Awwal, 1436 AH, Madani pearl: 1)*

42. Excellent conversation is that which is brief and fully justified.
(Ibid, 6 Rajab-ul-Murajjab, 1436 AH, Madani pearl: 4)

43. In order to communicate with others by writing, one needs to keep with him a Qufl-e-Madinah pad and a pen. Hence Islamic brothers and sisters should have a pocket sewn onto their Kurta [i.e. a type of long loose full-sleeved shirt.]
(Ibid, 5 Sha'ban-ul-Mu'azzam, 1436 AH, Madani pearl: 5)

44. May Allah عَزَّوَجَلَّ bless us with the tongue that makes Zikr and with silence in which we ponder over Hereafter! *(Ibid, 10 Shawwal-ul-Mukarram, 1436 AH, Madani pearl: 11)*

45. Misuse of the tongue causes 95 percent of sins. *(Ibid, 27 Ramadan-ul-Mubarak, 1436 AH, Madani pearl: 1)*

46. If you want to have a feeling of grief at separation from Ramadan for a long time, you should not talk uselessly. *(Ibid, 22 Ramadan-ul-Mubarak, 1436 AH, Madani pearl: 9)*

47. Others are overawed by the person who stays silent. Read the booklet '*Khamosh Shahzadah*' [Silent Prince]. *(Ibid, 13 Shawwal-ul-Mukarram, 1435 AH, Madani pearl: 14)*

48. If only we would weigh our words! *(Ibid, 28 Shawwal-ul-Mukarram, 1435 AH, Madani pearl: 16)*

49. If all the Muslims refrain from useless talking and sins, peace will be established all over the Islamic world. *(Ibid, 1 Muharram-ul-Haraam, 1435 AH, Madani pearl: 14)*

50. One who speaks less gets more time to study.
(Ibid, 1 Rabi'-ul-Aakhir, 1436 AH, Madani pearl: 14)

51. If we do not observe the Qufl-e-Madinah of the tongue even in Masjid, then where else will we do? *(Ibid, 11 Rabi'-ul-Awwal, 1436 AH, Madani pearl: 8)*

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52. The Qufl-e-Madinah of the tongue is, no doubt, a term of Dawat-e-Islami but in fact blessed Ahadees advise us to stay silent. *(Ibid, 1 Ramadan-ul-Mubarak, 1437 AH)*

5 Madani pearls about the Qufl-e-Madinah of eyes

53. Get into the habit of talking with your eyes lowered. You will find it pleasant, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. *(Madani Muzakarah, 15 Muharram-ul-Haraam, 1436 AH, Madani pearl: 21)*

54. In order to refrain from unlawful and unnecessary gazing [i.e. seeing], practice keeping your eyes lowered when delivering Dars and speech. Remember! On the Day of Judgement, accountability for unnecessary gazing will also be made. *(Ibid, 9 Shawwal-ul-Mukarram, 1435 AH, Madani pearl: 7)*

55. Step up your efforts for protecting your eyes from sins. *(Ibid, 18 Zul-Qa'dah, 1435 AH, Madani pearl: 9)*

56. Keeping the eyes lowered contains benefits of the worldly life as well the afterlife. *(Ibid, 23 Ramadan-ul-Mubarak, 1435 AH)*

57. I like those Islamic brothers who speak less, keep their gaze lowered and lead life following Sunnah. *(Ibid, 24 Rabi'-ul-Aakhir, 1436 AH, Madani pearl: 27)*

4 Madani pearls about the Qufl-e-Madinah of the stomach

58. We must keep the campaign for less eating alive throughout the year, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. *(Ibid, 29 Ramadan-ul-Mubarak, 1435 AH)*

59. Those joining the campaign for eating less Roti (bread) are ranked differently. Those eating half Roti are ranked the best, those eating three quarters of Roti are ranked better and those eating one Roti are ranked average. *(Ibid, 3 Ramadan-ul-Mubarak, 1436 AH, Madani pearl: 7)*

60. Eating less for the pleasure of Allah عَزَّوَجَلَّ is an act of worship. *(Ibid, 3 Ramadan-ul-Mubarak, 1436 AH, Madani pearl: 8)*

61. Eating in a clay pot is a reward-earning deed. *(Ibid, 24 Zul-Hijjah, 1435 AH, Madani pearl: 8)*

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2 Madani pearls about permanent Qufl-e-Madinah

62. One who observes the Qufl-e-Madinah permanently will be blessed with peace of heart. *(Ibid, 30 Shawwal-ul-Mukarram, 1435 AH, Madani pearl: 15)*

63. Pay particular attention to the permanent Qufl-e-Madinah. Get your name registered for the permanent Qufl-e-Madinah. You will be blessed with steadfastness, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. *(Ibid, 30 Shawwal-ul-Mukarram, 1435 AH, Madani pearl: 13)*

4 Madani pearls about Nafl Sawm

64. Piety is the essence of Sawm. *(Ibid, 15 Ramadan-ul-Mubarak, 1436 AH, Madani pearl: 2)*

65. Observing Sawm is a very great blessing. Countless rewards are granted for it. *(Ibid, 29 Ramadan-ul-Mubarak, 1436 AH, Madani pearl: 3)*

66. The leaflet about campaign for Sawm has been published. Paste it into your diary and motivate Islamic brothers to join the campaign for Nafl Siyam with the help of it. *(Ibid, 11 Zul-Qa'dah, 1435 AH, Madani pearl: 5)*

67. 'Nafl [نَفْل]' is an Arabic word while 'Nafli [نَفْلِی]' is an Urdu word. The meaning of both of them is the same but it is better to use the word 'Nafl' instead of Nafli. *(Ibid, 3 Zul-Hijjah, 1436 AH, Madani pearl: 13)*

3 Madani pearls about I'tikaf on the night of the weekly Ijtima'

68. All responsible Islamic brothers must routinely and regularly attend the weekly Ijtima' from Thursday Maghrib Salah to Jumu'ah Ishraq and Chasht Salah. *(Ibid, 23 Zul-Qa'dah, 1436 AH, Madani pearl: 10)*

69. After attending the weekly Ijtima', participating in the Madani learning sessions and eating dinner etc., go to sleep without delay so that you can wake up for Tahajjud Salah. *(Ibid, 23 Zul-Qa'dah, 1436 AH, Madani pearl: 11)*

70. All the Islamic brothers should perform night I'tikaf after the weekly Ijtima'. *(Ibid, 2 Zul-Hijjah, 1435 AH, Madani pearl: 9)*

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6 Madani pearls about Madani appearance

71. I like to wear the cap made of white fabric that clings to the head. *(Ibid, 16 Muharram-ul-Haraam, 1436 AH, Madani pearl: 11)*

72. Wearing the white shawl makes the face look more beautiful and attractive; hence wear it with the intention of enhancing beauty for Salah. *(Ibid, 26 Zul-Hijjah, 1435 AH, Madani pearl: 10)*

73. I am pleased with the one who wears the white shawl over the turban. *(Ibid, 24 Rabi'-ul-Aakhir, 1436 AH, Madani pearl: 8)*

74. Keep a polythene bag in your pocket. If you see a splinter, hair etc. in the Masjid, put them into the polythene bag. *(Ibid, 25 Sha'ban-ul-Mu'azzam, 1436 AH, Madani pearl: 4)*

75. Tying a bandana around the head is a Sunnah. The pious bondmen of Allah عَزَّوَجَلَّ use it. *(Ibid, 5 Rabi'-ul-Awwal, 1436 AH, Madani pearl: 1)*

76. I like to wear the white shawl over the turban and to use another shawl to observe 'veil within veil'. *(Ibid, 5 Muharram-ul-Haraam, 1437 AH, Madani pearl: 8)*

Majlis Madani In'amaat, 4 Madani pearls

77. The 12-day Madani course has been included in the annual Madani In'aam of 'one month Madani Qafilah'. Those devotees of Rasool travelling with the one-month Madani Qafilah will first attend this course. Afterwards, they will spend the rest of the days in the Madani Qafilah in order to promote Sunnahs. *(Ibid, 6 Rabi'-ul-Aakhir, 1436 AH, Madani pearl: 17)*

78. Haji Zam Zam 'Attari رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْه was one of the closest companions of mine and he loved me very much. *(Ibid, 13 Rajab-ul-Murajjab, 1436 AH, Madani pearl: 8)*

79. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! The Majlis Madani In'amaat is making effective efforts to promote the Sunnah of wearing the bandana. *(Ibid, 18 Ramadan-ul-Mubarak, 1436 AH, Madani pearl: 6)*

80. The Majlis Madani In'amaat has decided that the person hearing the recitation of Surah Al-Mulk on Madani Channel will be considered to have acted upon a part of the Madani In'aam number 3. *(Ibid, 24 Jumadal Ukhra, 1437 AH)*

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4 Madani pearls about intentions

81. Thousands of good deeds we do are merely Mubah [i.e. those deeds do not earn us reward] because we do not make the intention of earning reward.
(Ibid, 15 Jumadal Ukhra, 1436 AH, Madani pearl: 4)

82. Generally, there is no tendency among people to make good intentions.
(Ibid, 10 Shawwal-ul-Mukarram, 1436 AH, Madani pearl: 21)

83. Read over and over again the booklet '*Sawab Berhaanay kay Nuskhay*' [Secret of Earning more Reward] published by Maktaba-tul-Madinah.
(Ibid, 10 Shawwal-ul-Mukarram, 1436 AH, Madani pearl: 18)

84. No reward is granted for a good deed without making a good intention.
(Ibid, 18 Ramadan-ul-Mubarak, 1436 AH, Madani pearl: 8)

Different Madani In'amaat – 8 Madani pearls

85. *Ihya-ul-'Uloom* is the book that provides a person with excellent human attributes.
(Ibid, 11 Jumadal Awwal, 1436 AH, Madani pearl: 15)

86. Offering Tahajjud Salah brings luminosity to the face which will continue to exist even in the grave, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. *(Ibid, 7 Ramadan-ul-Mubarak, 1436 AH, Madani pearl: 1)*

87. One should stop conversation in the honour of Azan. *(Ibid, 17 Ramadan-ul-Mubarak, 1436 AH, Madani pearl: 1)*

88. Staring at someone, smiling inappropriately, taunting and ridiculing, are the causes of hurting the feelings of someone. *(Ibid, 22 Ramadan-ul-Mubarak, 1436 AH, Madani pearl: 4)*

89. O Allah عَزَّوَجَلَّ! May the one who delivers or listens to two Dars everyday behold Madinah before his death! *(Ibid, 17 Shawwal-ul-Mukarram, 1435 AH, Madani pearl: 24)*

90. I like to place everything in the direction where it will face the Qiblah.
(Ibid, 1 Rabi'-ul-Aakhir, 1436 AH, Madani pearl: 18)

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91. Acting upon the Madani In'aam number 23, every devotee of Rasool must spend two hours performing the Madani activities of Dawat-e-Islami (such as individual effort, Dars, speech, Madrasa-tul-Madinah for adults, etc.) *(Ibid, 9 Jumadal Ukhra, 1437 AH, Madani pearl: 5)*

92. Those associated with Dawat-e-Islami and interested in acting upon the Madani In'amaat do not laugh loudly because laughing loudly is not a Sunnah. However, it is not also a sin. *(Ibid, 1 Ramadan-ul-Mubarak, 1437 AH)*

(Maktab Madani In'amaat)

Let's ponder!

Recall the time when we joined Madani environment of Dawat-e-Islami with an aim! Ponder whether we are forgetting to pursue our aim even without realizing it! Do we need to be associated with Madani environment of Dawat-e-Islami once again? Keep it in mind that there is a difference between being called associated with Madani environment of Dawat-e-Islami and being really associated with it.

Dear Islamic brothers! If anyone does not enjoy performing good deeds such as offering Salah, reciting the Holy Quran, attending the Madrasa-tul-Madinah, acting upon Sunnah, attending the Ijtima' etc., he should ponder whether he is really pursuing his Madani aim or not. Similarly, if a person does not travel with Madani Qafilahs or finds it very hard to wake up for Fajr Salah or he has lost spirituality or he no longer weeps during Na'at due to the hardness of the heart, he should also ponder whether he has deviated from the path of achieving his Madani aim.

Likewise, if anyone feels sad when Madrasa-tul-Madinah is not held in the Masjid or when the number of the attendees decreases but he does not feel sad when he does not gain pleasure from Salah or when his reward is decreased because of missing the congregational Salah, he should also think seriously about it. If there is some issue in the Halqah, he gets concerned about it, but he does not get concerned at all when he talks uselessly or (مَعَاذَ اللّٰه عَزَّوَجَلَّ) indulges in unlawful gazing. If Madani activities have slowed down in the area, he feels sad but he pays no attention to the fact that he has been lazy about his own deeds, getting closer to destruction as a result. If any responsible Islamic brother gets annoyed with him, he gets worried about it, but he does not feel fear from

the displeasure of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم; so such a person should seriously ponder whether he has forgotten to achieve his real Madani aim that had inspired him to join the Madani environment.

Dear Islamic brothers! If Madani activities have slowed down in our locality and we feel concerned about it, so it is indeed something very good but we must also pay attention to our Madani aim given by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ: '*I must strive to reform myself and people of the entire world,* اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ.' We try to maintain our enthusiasm for making others pious but we should not lack our enthusiasm for becoming pious ourselves too. *(Jannat kay Talab-garaun kay liye Madani Guldastah, pp. 23)*

Easy deeds for everyone

Dear Islamic brothers! Whether you have a religious responsibility or not and whether you have adopted the Madani appearance, i.e. beard, turban etc. or not – even if you are being introduced to Madani environment of Dawat-e-Islami for the first time today by means of these Madani In'amaat – you can also act upon these Madani In'amaat easily. Remember! No matter how busy you are, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ if you act upon Madani In'amaat, neither your business and job will be affected nor will your education and household chores will be prevented. Instead, hurdles will be cleared. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ prays for those who act upon Madani In'amaat in these words.

Prayer of 'Attar

May Allah عَزَّوَجَلَّ keep you smiling like the spring flowers of Madinah! May you always remain happy! May you be blessed with happiness during your life, death, death throes, Barzakh [i.e. the period from death to resurrection] and the horrific Day of Judgement! May Allah عَزَّوَجَلَّ forgive you as well as the entire fold! May you be blessed with becoming a neighbour of His Beloved Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in Jannat-ul-Firdaus! اٰمِیْن

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ has stated: When I come to know that so-and-so Islamic brother or sister is acting upon the Madani In'amaat, I feel great happiness in my heart. Similarly, when I hear that so-and-so has been observing the Qufl-e-Madinah of tongue or eyes or any of them, I get deeply pleased with them.

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The prayer made by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه and the motivation provided by him inspires every such Muslim who wishes for the betterment of his worldly life as well as for the afterlife to act upon these Madani In'amaat. *(Jannat kay Talab-garaun kay liye Madani Guldastah, pp. 32)*

Example of brief schedule on how to act upon Madani In'amaat

(Two hours morning schedule)

Wake up 20 minutes before the time of Fajr starts. If the time of Fajr starts at 5:00 am, wake up at 4:40 am.

Timing	Madani In'aam
4:40 am – 5:00 am	(1) Good intentions (20) Tahiyya-tul-Wudu (19) Tahajjud (39) Remaining in the state of Wudu
5:00 am – 5:05 am	(5) Awraad and Wazaaif
5:05 am – 5:17 am	(14) Studying for 12 minutes
5:17 am – 5:30 am	(4) Replying to Azan (27) Facing towards Qiblah (39) Remaining in the state of Wudu
5:30 am – 5:35 am	(35) Sada-e-Madinah (36) Keeping eyes lowered whilst walking
5:35 am – 5:40 am	(18) Offering Sunnat-e-Qabliyyah (preceding Sunnah Salah)
5:40 am – 6:00 am	(2) Offering Salah with Jama'at (3) Reciting Wazaaif after Salah (44) Making Du'a (6) Greeting Muslims with Salam (9) Replying to Salam
6:00 am – 6:20 am	(21) Reciting/listening to 3 Ayahs (14) Reading/listening to 4 pages of *Faizan-e-Sunnat*
6:20 am – 6:30 am	(5) Reciting Salat-'Alan-Nabi 313 times
6:30 am – 6:40 am	(19) Offering Tahajjud and Ishraq
This way, you will be acting upon 17 Madani In'amaat.	

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(Here is post-Maghrib Salah schedule, supposing that the time of Maghrib Salah is 6:00 pm.)

Timing	Madani In'aam
6:00 pm – 6:15 pm	(2) Offering Salah with Jama'at (18) Offering succeeding Nafl Salah
6:15 pm – 6:30 pm	(19) Offering Awwabeen (3) Reciting Surah Al-Mulk (12) Delivering/listening to Madani Dars
6:30 pm – 6:35 pm	(15) Practising Fikr-e-Madinah
6:35 pm – 7:48 pm	(47) Watching Madani Channel (11) Using clay utensils / observing Qufl-e-Madinah of the stomach
This way, you will be acting upon 21 Madani In'amaat.	

(Two hours schedule starting from 'Isha Salah)

Timing	Madani In'aam
7:48 pm – 8:00 pm	(4) Replying to Azan (18) Offering Sunnat-e-Qabliyyah (preceding Sunnah Salah)
8:00 pm – 8:25 pm	(2) Offering Salah with Jama'at (18) Offering succeeding Nafl Salah
8:25 pm – 9:06 pm	(13) Teaching or learning in Madrasa-tul-Madinah for adults
9:06 pm – 9:20 pm	(22) Convincing at least two Islamic brothers through individual effort (40) Keeping eyes lowered whilst talking (10) Using Dawat-e-Islami's terms
9:20 pm – 9:40 pm	(12) Delivering Madani Dars in home (16) Offering Salat-ut-Taubah (23) Spending 2 hours for Madani activities
9:40 pm – 9:50 pm	(17) Using Sunnat box / sleeping on mat woven from palm leaves
This way, you will be acting upon 29 Madani In'amaat.	

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Get into the habit of acting upon the following Madani In'amaat:

- (7) Talking respectfully to everyone at home.
- (8) Saying اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.
- (24) Obeying your Nigran and Shura.
- (25) Refraining from asking others for things.
- (26) Solution to the issue following the organizational procedure.
- (28) Cure for anger.
- (29) Refraining from useless questions.
- (30) Observing Shar'i veil with non-Mahram.
- (31) Refraining from films and dramas.
- (32) Establishment of Madani environment at home.
- (33) Refraining from false blaming and swearing.
- (34) Refraining from interrupting.
- (37) Refraining from peeping into homes.
- (38) Refraining from lying and backbiting.
- (41) Timely payment of debt.
- (42) Hiding faults.
- (43) Unbiased relationship.
- (45) Refraining from ostentation.
- (48) Refraining from playing jokes on others.
- (49) Feeling ashamed of useless talking and reciting Salat-'Alan-Nabi immediately afterwards.
- (50) Adopting the Madani appearance.

This way, you may easily act upon 50 Madani In'amaat. *(Maktab Madani In'amaat)*

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Example of brief schedule on how to act upon Madani In'amaat

(Weekly Madani In'amaat)

(Schedule from Thursday Maghrib to Monday Maghrib)

Day	Madani In'aam
Thursday	(51) Attending weekly Ijtima' / observing night I'tikaf (52) Individual effort on 4 new Islamic brothers
Friday	(53) Visiting a sick person (for 12 minutes after 'Isha)
Saturday	(56) Attending Masjid Ijtima' or Madani Muzakarah (after 'Isha)
Sunday	(54) Madani visit (after 'Asr till Maghrib) (55) Making efforts to re-join Islamic brothers to Madani environment again (for 26 minutes after 'Isha)
Monday	(57) Writing and sending a letter to at least one Islamic brother (58) Observing Sawm on Monday

Monthly Madani In'amaat

(Schedule of the first date and the first Monday of the Madani month)

Day	Madani In'aam
1st date	(59) Submitting the Madani In'amaat booklet (60) Intention of travelling with a 3-day Madani Qafilah and acting upon it.
1st Monday	(60) Observing Qufl-e-Madinah day (61) Encouraging one Islamic brother to travel with Madani Qafilah and submit Madani In'amaat booklet (62) Gifting 112 rupees to Imam and Muazzin (63) Revision of Du'as (64) Revisions of the last ten Surahs of the Holy Quran

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Annual Madani In'amaat

(Schedule from Muharram-ul-Haraam to Zul-Hijja-til-Haraam)

Month	Madani In'aam
Muharram to Zul-Hijjah	(70) If 19 Ayahs are recited daily, then the Naazirah of the Holy Quran will be completed in a year
Muharram to Rabi'-ul-Awwal	(72) Laws of Salah, learning proper method of Salah, Wudu, Ghusl and revision
Rabi'-ul-Aakhir	(69) Studying the book *Bahar-e-Shari'at*
Jumadal Awwal	(67) Travelling with one month Madani Qafilah
Jumadal Aakhir	(68) Studying the book *Minhaj-ul-'Aabideen*
Rajab to Sha'ban	(71) Studying the books Questions and Answers about Donations and 'Kufriyah Kalimat'
Ramadan to Zul-Hijjah	(65, 66) Studying all the booklets and pamphlets of Ameer-e-Ahl-e-Sunnat

(Maktab Madani In'amaat)

The Qufl-e-Madinah day

Although useless conversation is not a sin, there is a high risk that the habit of useless conversation will lead to sinful conversation. Therefore, in order to get into the habit of refraining from useless conversation, Islamic brothers and sisters in the Madani environment of Dawat-e-Islami are motivated to observe the Qufl-e-Madinah day on the first Monday of every month (i.e. from Sunday Maghrib to Monday Maghrib). How pleasant it is to observe this day can only be understood by the one who observes it. During this day, the booklet '*Khamosh Shahzadah*' [Silent Prince] published by Maktaba-tul-Madinah is read or heard once. One can read it individually or can also read it out to others in different sessions, covering a little part of it in each session. This will arouse enthusiasm for silence.

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During the Qufl-e-Madinah day, as long as possible, communicate with others either by gestures or by writing even when necessary. However, if anyone does not understand what you gesture or a certain situation requires that you speak, then you should speak. For example, to say and reply to Salam, to say ﴿اَلْحَمْدُلِلّٰه﴾ when you sneeze and or say ﴿يَرْحَمُكَ اللّٰه﴾ when you hear any sneezing person say ﴿اَلْحَمْدُلِلّٰه﴾. Similarly, convey the call to righteousness, etc. When necessary, speak to those who do not understand the sign language. Whenever you need to talk to anyone about something useful, talk to him briefly. Act upon this Madani piece of advice throughout your life. Do not talk too much that the other person gets bored. Anyway, refrain from every such manner that causes disgust among people. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, some observe the Qufl-e-Madinah day for three consecutive days every month. If only we would observe 'the Qufl-e-Madinah day' daily throughout our life! If only we adorn the Madani bouquet of our heart with the following Madani pearl that 'refrain from useless conversation in case you end up indulging in sinful conversation and falling into Hell'. *(Nayk Bannay ka Nuskha, pp. 9)*

Madani booklets of Ameer-e-Ahl-e-Sunnat

Madani In'aam number 65: Have you read or listened to the Madani booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, to the best of your knowledge, this year at least once?

1.	Husayni Groom	2.	I Want to Rectify Myself
3.	Priceless Diamonds	4.	Causes of Bad End
5.	Cure for Anger	6.	Consequences of Cruelty
7.	The Aged (Idol) Worshipper	8.	Suicide is Not the Answer
9.	Dark-Skinned Slave	10.	Miraculous Wonders of Farooq-e-A'zam
11.	Sweet Words	12.	Miraculous Wonders of 'Usman-e-Ghani
13.	Deal of Heavenly Palace	14.	Heedlessness
15.	Silent Prince	16.	Grave Abuse by the People of Lut
17.	The Death of Abu Jahl	18.	Method of Becoming Pious
19.	Wudu and Science	20.	The Test of Judgement Day
21.	Test of the Grave	22.	Spiritual Enthusiasm
23.	The Helplessness of the Deceased	24.	The Respect of a Muslim
25.	Bloodshed in Karbala	26.	101 Madani Pearls

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27.	The Mysterious Beggar	28.	Excellence in Forgiving and Tolerance
29.	First Night in the Grave	30.	Oceanic Dome
31.	The Month of My Prophet	32.	25 Tales of Graveyard
33.	Unparalleled Devotee	34.	Hoards of Treasures
35.	The Fish of Madinah	36.	Flood of Tears
37.	Method of Purifying Clothes	38.	Piebald Horse Rider
39.	King of Jinns	40.	Jinn Resembling Snake
41.	Satanic Whispers and Cures for Them	42.	Miraculous Wonders of Imam Husayn
43.	A Brief Biography of Imam Ahmad Raza	44.	Bareilly to Madinah
45.	The Dawn of Blessings	46.	Return of the Shroud
47.	Excellence of Reciting the Holy Quran	48.	The Terrible Magician
49.	Revelations of Shroud Thieves	50.	Black Scorpions
51.	Sayyidi Qutb-e-Madinah	52.	Method of Eid Salah
53.	Blessings of Salat and Salam	54.	Madani Will
55.	50 Madani Pearls of Earning Halal Sustenance	56.	Luminous Face
57.	Blessings of Azan	58.	Method of Missed Salah
59.	Method of Funeral Salah	60.	Injured Snake
61.	Pharaoh's Dream	62.	Unique Son
63.	40 Spiritual Cures	64.	Method of Ghusl
65.	Tips for Weight Loss	66.	Blessings of Jumu'ah
67.	Method of Istinja	68.	Keep Masjid Fragrant
69.	Corpse of a Child	70.	Miraculous Wonders of Sayyiduna 'Ali
71.	28 Phrases of Kufr (Unbelief)	72.	Madani Pearls about Oath
73.	Questions and Answers regarding 'Aqiqah	74.	Some Attacks of Satan
75.	Method of Wudu	76.	Daughter Thrown Alive into Well
77.	Wonders of Fish	78.	Instant Reconciliation with Paternal Aunt
79.	50 Madani Pearls of Fenugreek	80.	Secret of Earning More Reward
81.	Sparrow and Blind Snake	82.	Ailing Worshipper
83.	The Lying Thief	84.	Scorpion on a Frog
85.	Madani Infant	86.	Madani Pearls for Protection from Heat
87.	Virtues of Miswak		

(Maktab Madani In'amaat)

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How to perform Fikr-e-Madinah collectively?

(72 Madani In'amaat)

1. Did you make good intentions today?
2. Did you offer all five Salahs with Jama'at, with the first Takbeer and in the first row?
3. Did you recite Ayat-ul-Kursi, Tasbih-e-Fatimah (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا), Surah Al-Ikhlas after every Salah and Surah Al-Mulk at night?
4. Did you reply to the Azan and Iqamah?
5. Did you recite at least some of the Awraad of the Shajarah as well as Salat-'Alan-Nabi 313 times?
6. Did you say Salam to Muslims?
7. Did you talk respectfully to others?
8. Did you say 'اِنْ شَآءَ اللّٰه' when intending to do something permissible and 'مَا شَآءَ اللّٰه' upon seeing any blessing?
9. Did you reply to Salam and to the words 'اَلْحَمْدُ لِلّٰه' said by a sneezing person?
10. Did you use the terms of Dawat-e-Islami and try to pronounce words correctly?
11. Did you try to eat food less than the appetite in the clay pot whilst observing 'Parday mayn Pardah', i.e. veil within veil?
12. Did you deliver or listen to two Dars?
13. Did you learn or teach at Madrasa-tul-Madinah?
14. Did you read any reforming book published by Maktaba-tul-Madinah for 12 minutes; and four pages from *Faizan-e-Sunnat*?
15. Did you perform Fikr-e-Madinah?
16. Did you offer Salat-ut-Taubah?

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17. Did you sleep on the mat with the Sunnah box placed beside the headboard?
18. Did you offer the 'Pre[1]-Fard Sunnah Salah' as well as the 'Post-Fard Nafl Salah'?
19. Did you offer the Salah of Tahajjud, Ishraq, Chasht and Awwabeen?
20. Did you offer Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Did you recite three Ayahs of the Holy Quran from Kanz-ul-Iman with translation and commentary?
22. Did you motivate at least two Islamic brothers, by making individual effort, to travel with the Madani Qafilah and to act upon the Madani In'amaat?
23. Did you spend two hours performing the Madani activities?
24. Did you obey your Nigran?
25. Did you refrain from borrowing things from others?
26. If anyone commits a wrongdoing, did you attempt to reform him either in writing or by meeting him in person? Did you refrain from exposing his fault to any other person without permission from Shari'ah?
27. Did you observe the 'veil within veil' and face the Qiblah while seated?
28. Did you control anger and forgive others?
29. Did you refrain from useless questions?
30. Did you observe veil with the non-Mahram relatives?
31. Did you refrain from films, dramas, songs and music?
32. Did you follow the 19 Madani pearls in order to establish the Madani environment at home?
33. Did you refrain from false blaming and swearing?
34. Did you refrain from interrupting others?

[1] 'Pre' means 'before' and 'post' means 'after'.

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35. Did you call out Sada-e-Madinah?
36. Did you try to keep your eyes lowered while walking?
37. Did you refrain from peeping into the homes of others?
38. Did you refrain from lying, backbiting, tale-telling, jealousy, arrogance, breaking promises?
39. Did you remain in the state of Wudu for the most part of the day?
40. Did you refrain from staring at the face of the person you talk with?
41. Did you make timely payment of debt?
42. Did you hide the faults of Muslims?
43. Did you maintain unbiased relationship with everyone?
44. Did you maintain Khushu' and Khudu' (humility of heart and mind) during Salah and Du'a?
45. Did you refrain from using such words of humility which lead to lying and ostentation?
46. Did you communicate with others by gestures and in writing four times, observing Qufl-e-Madinah of the tongue?
47. Did you listen to a Sunnah-inspiring speech or Madani Muzakarah or watch Madani Channel?
48. Did you refrain from playing jokes, taunting, hurting the feelings of others and laughing aloud?
49. Did you do necessary conversation in least words?
50. Did you spend the whole day wearing turban, bandana and Kurta, having beard and the Sunnah-following hairstyle, keeping Miswak in the front pocket and bottoms of the pyjamas above the ankles?

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How to get into the habit of communicating with others in writing?

After you have performed Fikr-e-Madinah after Maghrib Salah or at any fixed time, make a routine of writing the following four sentences:

12 Rabi'-ul-Awwal, 1436 AH, Sunday 4 January, 2015

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ	صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد
O Murshid-e-Pak! Have grace upon us.	صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

1. Have you performed Fikr-e-Madinah today?
2. Do you write date every alternate day on a page of the writing pad so that you will communicate with others by writing on it?
3. Did you communicate with others by writing at least four times?
4. If not, do it immediately.

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Glossary

Note: This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult some Sunni scholar.

'Imamah [عِمَامَہ]**:** Turban

Collective I'tikaf [اِجتِمَاعِی اِعتِکاف]**:** The I'tikaf in which a group of Muslims take part in the same Masjid.

Commentator [مُفَسِّر]**:** An erudite scholar who gives a detailed explanation of scriptures.

Du'a [دُعَا]**:** Supplication

Fard [فَرْض]**:** It is an obligation without performing which one cannot be freed from duty and if some act is Fard in worship, the worship will not be accomplished without performing that act. Not performing a Fard deliberately is a grave sin.

Fikr-e-Madinah [فِکْرِ مَدِیْنَة]**:** Fikr-e-Madinah is a term used in Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madani In'amaat booklet whilst reflecting upon virtuous and evil deeds.

Fiqh [فِقْہ]**:** Islamic Jurisprudence

Ghusl [غُسْل]**:** Ritual bath

Haafiz [حَافِظ]**:** The one who has memorized the entire Quran by heart.

Haji [حَاجِی]**:** One who has performed Hajj.

Halal [حَلَال]**:** Lawful (by Shari'ah)

Hanafi [حَنَفِی]**:** One out of four schools of Islamic Jurisprudence.

Haraam [حَرَام]**:** It is opposite of Fard; committing it deliberately even once is a grave sin.

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Hifz [حِفْظ]**:** Memorizing the Quran by heart.

I'tikaf [اِعْتِکَاف]**:** Staying in Masjid etc. with sole intention of seeking Allah's عَزَّوَجَلَّ pleasure by worshiping Him.

Iftar [اِفْطَار]**:** To eat/drink something to break the Sawm lawfully at sunset.

Ijtima' [اِجْتِمَاع]**:** Religious congregation

Imam [اِمَام]**:** A Muslim who leads others in congregational Salah.

Iqamah [اِقَامَة]**:** To utter specific words in a particular way informing those people who are present and ready for congregational Salah that they should stand to offer congregational Salah.

Isal-e-Sawab [اِیْصَالِ ثَوَاب]**:** Isal-e-Sawab refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Isal-e-Sawab may be made to all deceased and living male and female Muslims including even Muslim jinns. See its detailed method in the booklet '*Method of Fatihah*' published by Maktaba-tul-Madinah.

Jama'at [جَمَاعَت]**:** Congregational Salah

Kanz-ul-Iman [کَنْزُالْاِیْمَان]**:** Name of the Urdu translation of the Holy Quran by the leader of Ahl-e-Sunnah, Al-Haj, Al-Haafiz, Al-Qaari Ash-Shah Imam Ahmad Raza Khan رَحْمَۃُاللّٰہِتَعَالٰیعَلَیْہ.

Madani Mashwarah [مَدَنِی مَشْوَرَہ]**:** Madani Mashwarah is a meeting to discuss and review the righteous activities of Dawat-e-Islami.

Madani Qafilah [مَدَنِی قَافِلَہ]**:** Caravans of Dawat-e-Islami travelling near and far for the promotion of Islamic teachings.

Makruh [مَکْرُوْہ]**:** Disliked

Makruh Tahreemi [مَکْرُوْہ تَحْرِیْمِی]**:** It is in comparison with Wajib. If it occurs in worship, the worship gets defective and the committer of Makruh Tahreemi is considered a sinner. Although its gravity is lesser than that of Haraam, committing it a few times is a grave sin.

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Makruh Tanzeehi [مَکْرُوْہ تَنْزِیْہی]**:** It is in comparison with Sunan-e-Ghayr Muakkadah. It is an act which Shari'ah dislikes to be committed, although there is no punishment for the one who commits it.

Maktaba-tul-Madinah [مَکْتَبَۃُ الْمَدِیْنَۃ]**:** The publishing department of Dawat-e-Islami.

Muazzin [مُؤَذِّن]**:** One who has been appointed to utter Azan for Salah.

Mubah [مُبَاح]**:** An act doing or not doing which is neither an act of Sawab nor a sin.

Muballigh [مُبَلِّغ]**:** A preacher

Mufti [مُفْتِی]**:** An authorized scholar who is expert in Islamic jurisprudence to answer religious queries.

Muhaddis [مُحَدِّث]**:** A scholar of Hadees.

Mustahab [مُسْتَحَب]**:** An act which Shari'ah likes to be performed but its abandonment is not disliked.

Na'at [نَعْت]**:** Poetic eulogy in the praise of the Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

Nafl [نَفْل]**:** Supererogatory act/worship

Nafs [نَفْس]**:** Centre of sensual desires in human body, psyche.

Qada [قَضَا]**:** To make up or compensate for any missed worship.

Qiblah [قِبْلَہ]**:** The direction which Muslims face during Salah etc.

Rak'at [رَکْعَت]**:** Unit/cycle of Salah

Sadaqah [صَدَقَہ]**:** Charity or alms

Sahari [سَحَرِی]**:** Pre-dawn food taken for day-Sawm.

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Salat/Salat-'Alan-Nabi ﷺ [صَلَاۃ عَلَی النَّبِی]**:** Supplication for asking blessings for the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

Shar'i [شَرْعِی]**:** According to Shari'ah

Shari'at/Shari'ah [شَرِیْعَۃ]**:** Commandments of Allah عَزَّوَجَلَّ and His Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

Sunnat-ul-Muakkadah [سُنَّۃُ الْمُؤَکَّدَہ]**:** An act which the Holy Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم practiced continually but at times, also left it to show permissibility of its abandonment.

Surah [سُوْرَۃ]**:** Chapter of the Holy Quran

Tahajjud [تَہَجُّد]**:** A supererogatory Salah offered at night after awakening, having offered Salat-ul-'Isha.

Taraweeh [تَرَاوِیْح]**:** Taraweeh Salah is offered in Ramadan after Salat-ul-'Isha with Jama'at. It is Sunnah to complete the recitation of the whole Quran during this Salah.

Tareeqah [طَرِیْقَۃ]**:** Methodology of Islamic mysticism.

Tasbih [تَسْبِیْح]**:** Glorification of Allah عَزَّوَجَلَّ.

Tawaf [طَوَاف]**:** Circumambulation of the Holy Ka'bah.

Ummah [اُمَّۃ]**:** Believers of the Noble Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم as a whole.

Veil within veil [پردے میں پردہ]**:** Veil within veil is the translation of the Urdu term 'Parday mayn Pardah' used in the Madani environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

Wajib [وَاجِب]**:** It is an obligation, without performing which, one will not be freed from the obligation and if a Wajib act is missed in worship, that worship will be considered defective. However the worship will be considered performed. Not performing a Wajib deliberately once is a minor sin and leaving it a few times is a grave sin.

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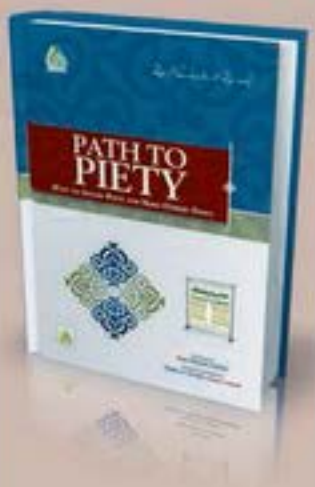
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الحمد لله رب العلمين والصلوة والسلام على سيد المرسلين اما بعد فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah عزوجل with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasul, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, ان شاء الله عزوجل.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, ان شاء الله عزوجل















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